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MEMOIRS

OF

Charles Dennis Rusoe D'Eres,

A NATIVE OF CANADA;

WHO WAS WITH THE SCANYAWTAURAGAHROOOOS INDIANS ELEVEN YEARS, WITH A PARTICULAR ACCOUNT OF HIS SUFFERINGS, &c. DURING HIS TARRY WITH THEM, AND HIS LATE RETURN TO HIS FAMILY CONNECTIONS IN CANADA;

TO WHICH IS ADDED

AN APPENDIX,

CONTAINING

A BRIEF ACCOUNT OF THEIR PERSONS, DRESS, MANNERS, RECKONING TIME, MODE OF GOVERNMENT, &c. FEASTS, DANCES, HUNTING, WEAPONS OF WAR, &c. MAKING PEACE, DIVERSIONS, COURTSHIP, MARRIAGE, RELIGIOUS TENETS, MODE OF WORSHIP, DISEASES, METHOD OF CURE, BURYING THEIR DEAD, CHARACTER OF THE SCANYAWTAURAGAHROOOOS INDIANS, PARTICULAR DESCRIPTION OF THE QUADRUPEDS, BIRDS, FISHES, REPTILES AND INSECTS, WHICH ARE TO BE MET WITH ON AND IN THE VICINITY OF SCANYAWTAURAGAHROOOOS ISLAND.

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MEMOIRS

OF

Charles Dennis Rufoe D'Eres,

I WAS born in the city of *Quebec* seventh day of April, one thousand seven hun sixty one, of parents much respected. My fathe name was Louis Rufoe D'Eres, in early life the blacksmith's business; soon after his freed his master, he settled in the city, and by indu short time acquired much property. My mo a descendant from a family of good reputation bec. My parents lived in the conjugal life up twenty-five years, during this period, my mo sixteen children, of which number I was the y twelve of my father's children died previo birth. My mother died, soon after I was b being left by my mother, at so early a perio naturally drew my father's attention to me, I soon engrossed his affections, and was caresse and his family; retiring from business he f dandled me on his knee, and with tears dro

* Metropolis of Lower Canada.

his eyes, would, with a deep ſigh, exclaim ah, my little ſon! thy mother, under whoſe watchful eye thy education would (under the ſmiles of Providence) have been conducted with the cloſeſt attention, and doubtleſs with happy ſucceſs, is now no more; in you I behold traces of her countenance, & at times almoſt loſe the keenneſs of my ſorrows, occaſioned by my loſs in her. May you, my dear ſon, be continued for my comfort, through the future ſtages of my life, and a prop to thy fond father through his declining days. Such language as the foregoing, I was frequently entertained with; but alas! his joy and good wiſhes for future days of happy enjoyment were ſoon, too ſoon cut off, as by the ſubſequent Narrative will appear.

My father being frequently called from a private to a public life, had many opportunities in political ſcience to improve his mind; about this time, that is, when I arrived at the fourteenth year of my age, 'twas frequently mentioned in private circles of friends in Quebec, that a rupture would ſoon take place between Great Britain, and ſome (at leaſt) of her American Colonies. My father obtained the beſt information concerning the diſpute, ſoon determined in favour of the Colonies, and being fully perſuaded that their oppoſition to the Britiſh miniſtry, would prove ſucceſsful, he ardently wiſhed for an opportunity of proving his faith by his works. In October, one thouſand ſeven hundred and ſeventy-five, General Montgomery, with

a large

rge number of troops from Newengland,
ders of Canada, with an intention of r
he American ſtandard. The troops mad
's towards Quebec, without much oppo
n commander in chief of Canada*, iſſue
atio, giving liberty to ſuch of the In
bec as choſe to leave the city, to dep
ited time, with ſuch of their perſonal
y ſhould chooſe to carry, promiſing the
ration of ſuch real property as they
id them (provided the rebellious arm
eed in their propoſed plan) my father
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s from Quebec. Leaving in the city,
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ch were layed ſeveral coats of pain
tin from ruſt—a large blackſmith
s ſufficient to employ many workmen
imployed in the King's works, with
dings for domeſtic uſe. My father
uainted with General Montgomery, w
k an active part againſt the Britiſh gov
honored with a Captain's commiſſion,
ay marched to Quebec, with a vie
o the American faith. A general
ong the officers, took place r

* Mr. Carlton.

mode of procedure againſt the city; the eſult whereof, was, to ſtorm it. An attempt accordingly took place on the laſt day of December, one thouſand ſeven hundred and ſeventy five. In the attempt the valiant Montgomery fell, with ſome of his officers and men, the major part of his army were taken and imprisoned; ſome few only eſcaped, among thoſe, were my father & only brother. My father, apprehenſive of the evil conſequence of his & their conduct, in taking up arms againſt the King, endeavoured not only to ſecret himſelf & ſon from the royal hunters; but alſo to ſecure as many of his followers, as was in his power. He owning a coal hut in the woods, not far from St. Nicola, concluded there to hide them; to this place they retired, intending to tarry until the Britiſh wrath ſubſided; but even in this retreat they were diſcovered. My Father having learned this, immediately furniſhed as many of them as was in his power, with proviſion, a pocket compaſs, and other neceſſaries, bid them ſhift for themſelves; while he and his ſon returned to St. Nicola, to provide themſelves with neceſſaries, intending to flee to a more distant and more ſafe retreat: all which by ſecret intelligence, reached the ears of the Commander in Chief at Quebec, who immediately ſent an officer, with a number of men to St. Nicola, and made my father, brother, & himſelf, though young, priſoners; my two ſiſters made their eſcape, by jumping out of the chamber windows. The officer ordered his men to fire my father's houſe, to burn the cattle out of the barn, and to burn that alſo,

alſo, which was ſoon done, and in a few moments both buildings were levelled with the ground. We were carried priſoners to the city, in the night, and confined in the guard houſe; next day at ten o'clock (the time of relieving the guard,) we were brought before the general officers, who, after a lengthy trial, pronounced the following ſentence, viz. that my father and brother ſhould be confined in the common goal, there to remain until the then war ſhould cloſe; they then turning to me, attentively viewing me, obſerving my ſlender & youthfull appearance, being then fourteen years and eight months old, ſaid one to the other, what ſhall we do with this little yankee, this little rebel? it will not do to put him in goal, he will die there in 2 or 3 days, et us ſaid one, give him to the Indians; let them take im, kill him, ſcalp him, or do what they will with him. My dear father, on hearing this ſentence paſſed on me, fainted and fell to the ground. I in the utmoſt agony cried and begged to be releaſed from the ſentence, but all to no purpoſe. I ſprang to my father, claſped my arms round his neck and kiſſed him. On his recovery, he pleaded earneſtly that I might not be given to the Indians; but all in vain, they violently pulled me from him and puſhed me towards the Indians, ſaying, take that little Yankee, that little Rebel, and kill, or ſcalp him; do with him as you pleaſe; on which one Indian took me by the hand and forced me from my dear-

eſt

eſt connections: ſaying, go with us, we no kill you; we no hurt you; he French boy.

I ſoon learned that the Indians, to whom I was given, were of the Scanyawtauraguohrooote tribe, and that they lived no leſs than fifteen hundred miles from Quebec. Thus far, reader, I have led you on in my narrative without a realizing ſenſe of my certain doom; now, nothing left me but a ſmall glimmer of hope, that at ſome far diſtant period, if life remained I might once more realiſe my freedom and enjoy the tender embraces of an affectionate and tender father, brother and ſiſters; but oh! how can I deſcribe my ſituation! forced from my father, and forbid the tender embrace of a beloved brother and of near, dear and truly affectionate ſiſters, now under the controul of ſavages of the wilderneſs, whoſe tender mercies are cruelty. My attachment to the beloved city, was ſo great, that my dread of future evil, did not prevent my keeping my wiſhful eyes on it; particularly on that part in which my father dwelt.

The Indians retired from Quebec to the country, not forgetting to take me with them; I found that reſiſtance was in vain, I therefore, with apparent cheerfulneſs, trip'd along with them, frequently turning my glazed eyes towards them, and viewing, with horror, thei

their Indian dreſs, and uncouth appearance; but, contrary to my fears, they uſed me tenderly in their way; the Squaws appeared more mild and tender, than the men; fawned over and flattered me, and by this mean, I became more familiar with them, and frequently uſed to run to them for protection, when I thought myſelf in danger from the men; for ſeveral days, I ſcarcely eat or drank with them, their proviſion and mode of living, being ſo diſagreeable to me, that I was much reduced for want of proper food. After being with them about fifteen days, I became in a meaſure, reconciled to them, and uſed much familiarity with them. One day an Indian Chief, took me by my hand, and with apparent good humour, told me I muſt be dreſſed like them, and bid me pull off my breeches, which I reluctantly did; he then put on me a clout, and belt, Indian-faſhion, and threw my breeches into the fire, where they were ſoon conſumed; he with a hearty laugh, ordered me to ſtrip off my other garments, which I readily obeyed, and they ſhared the ſame fate with my breeches; he then completely dreſſed me in an Indian uniform, conſiſting of a blanket, feathers, &c; giving me a ſtone pipe and tobacco pouch; then painted my face, according to their cuſtom, and told me that was to make me look fine; then flattered me, ſaying, you be good boy me give you little tomahawk, fine cap and broaches; me no give you name now, me ſee how you have, then give you name; you be bold like big man,

me

me give you name like great King; you be coward, and be like Squaw, me give you little name like Squaw.

About three months after I was given to the Indians, they received the thanks of the British government, (for their good behaviour,) and large presents, and were permitted to return to their own country. They directed their course to fort Michilimackinac, nine hundred miles northwest of Montreal; nothing very material, for or against me, turned up during this route; each day I attentively listened to their language, and by degrees learned to speak to, and answer them tolerably well; in this, the Squaws were peculiarly helpful. At the above described place, we tarried two months, where the Indians built birch canoes, sufficient to carry five hundred persons with their implements for hunting, and fishing. There we drew provision from the king's store; but not allowed rum for daily use, with which the Indians appeared tolerably satisfied, having the promise of as much as they could drink the last day of their tarry. After completing their canoes, the day of departure arrived, and they received a large quantity of rum, of which they drank so freely, that they soon became intoxicated, almost to a man, so that but a few were able to take care of the presents, made them as above related. This state of intoxication lasted until the next day, when, instead of departing, they begged for more rum, but being denied, they soon became tumultuous

multuous, and attempted to break into the king's ſtores, which was ſoon effected. They turned out a number of hogſheads of rum, the garriſon being unable to prevent it; of courſe, the Indians ſoon became drunk, and a general clamour ſucceeded, with fighting, Sanop againſt Squaw, and Squaw againſt Sanop, to that degree, that many were in danger of loſing their limbs, if not life alſo. This fray continued until the rum was wholly exhauſted. During this frolick, about ſixty Indians of the Shawanee tribe, came in birch canoes loaded with fur, propoſing to trade at the fort; the Indians, of whom I now was counted one, ſoon began to quarrel with the Shawanee Indians, engaged them with helliſh fury, and ſlaughtered the whole number in the moſt barbarous manner, cutting open their bodies, while alive, tearing out their bowels, plucking their hearts from their bodies, and greedily eating them, even while palpitating in their hands; inceſſantly yelling and whooping during the carnage, which was followed by a total deſtruction of their canoes, and furs.

After ſpending five days in the manner above deſcribed, we took our departure from Michilimakinak down Lake Superior. Here it may not be amiſs to deſcribe Michilimakinak, and Lake Superior.

Michilimackinac, is an iſland near the entrance of Lake Superior, and takes its name from the appearance

of

of a certain iſland, lying about ſix, or ſeven miles northeaſt, within ſight, which at a diſtance appears not unlike an animal, called a Tortoiſe; the word Michilimakinak, in the Indian language, ſignifying a Tortoſe. On this iſland of Michilimakinak, is a ſtockaded fort, uſually defended with one hundred men; here are about thirty or forty dwelling-houſes, one of which, belongs to the governor, and another to the commiſſary; ſeveral traders from different quarters alſo, dwell within its fortifications; here trade is carried on with Indians, from almoſt all parts of America.

Lake Superior, is ſo called on account of its ſuperiority in magnitude to any of the lakes on the continent of America, and is ſuppoſed to be the largeſt body of freſh water on the globe; in circumference, is ſaid to be ſixteen hundred miles.*

Having deſcribed, as I propoſed, the iſland of Michilimakinak, and Lake Superior, according to the beſt information I am able to obtain, I now proceed in my narrative.

Steering in our canoes (as near as I could gueſs,) northweſt, we were ſoon overtaken with a heavy gale of wind, which continued three days and nights; during which, we laboured hard to keep our canoes before the wind, to prevent upſetting, not being able to gain

* According to French Charts.

the ſhore on either ſide, by reaſon of huge rocks and banks, which in many places were nearly perpendicular. On the fourth day the wind abated, towards evening we diſcovered an iſland to which we paddled and landed thereon; where we tarried four or five days to refreſh ourſelves, and to catch ſome game and fiſh, to recruit our ſtores. Here we caught many fiſh of various kinds; the lake abounding in fiſh, ſuch as Trout, Pike, Pickerel and Perch, with many others, for which I want names.

Having provided ourſelves with proviſion, conſiſting of fiſh, and fleſh, ſuch as the iſland afforded, we took our departure from the iſle, and continued our voyage notherly, and in about thirty days, catching fiſh as often as occaſion required, not quitting our canoes day nor night, we were obliged to eat our ſweet morſels uncooked; realizing that barking ſtomacks ſtrain no compliments. We arrived at the mouth of Maccatah River, which comes from ſtupendous mountains, lying far north from this river's mouth, which is about thirty feet wide, the waters whereof, are of an extraordinary quality, being very thick, of a greeniſh colour, and unfit for uſe. This river runs from the mountains with great rapidity; at the bottom of which, at its entrance into the lake, are diſcovered large rocks of a rediſh caſt, which our Indians called blood-ſtone, at a ſhort diſtance north, from this river's mouth, a very ſingular opening

appears

appears on the side of a mountain, apparently cut through solid rock, which is very hard each side of the entrance, is of a black colour, and very smooth; the entrance is about thirty feet diameter, and continues of this magnitude some way into the mountain; many of the Indians repeatedly with lighted torches, have attempted to trace it to its utmost extent; but hitherto have failed, not being able to keep torches burning for any length of time, gave over searching further. The rock at the entrance is ornamented with curious carvings of various kinds, such as animals of different forms, some appear suspended from the rock, of different shapes, in a most curious manner, all which our Indians could not account for. The eldest of them observed, that such has been its appearance ever since they had any knowledge of the place. But what I have now to relate is still more marvellous.

During our tarry at this place were heard, at all times, voices, not unlike the crying of young children, as if in the utmost distress. In the morning are plainly seen on the smooth sand on the beach, at the mouth of this horrible cavern, marks like foot-steps of children; and, although smoothed down in the morning, the following morning similar marks will appear, as numerous as the preceeding day. From this place we continued our course north for two days and one night in our canoes, and arrived at the Red River, which takes

whooping and dancing merrily, as if partaking of the moſt agreeable repaſt. Some of our Indians obſerving my backwardneſs to join them, ordered me to do as they did—with which I was obliged to comply ſo far, as to ſcoop up blood into my hands, and daubed it over my mouth and face, to make them believe I drank it; they then ſaid I was good man.

The priſoners who ſurvived, were kept confined without any ſuſtenance, and every day were whipt and tortured, by burning their fingers; forcing them into their pipes, when ſmoaking, and there confining them, until burnt to the bone; whooping and dancing round them—this was their practice day by day, until this ſcene changed, by a ſcene more horrible, which cannot be realized by my readers; nothing but occular demonſtration can bring this to a proper point of view, to this day, (a recollection of the ſcene) it being tranſacted before my eyes, at a period of life, when the ſmalleſt impreſſion muſt make a laſting continuance—even now, makes me to ſhudder. The manner of ſacrifice, is as follows, *viz.*

The priſoner, deſtined for each day's diverſion, was led from among his companions to the place of execution, bound with ſtrong cords, (prepared from ſinews of wild animals,) to a poſt fixed in the ground, to which the victim is ſtrongly tied, having his hands faſtened behind him, his back towards the poſt, and in ſuch

a manner, that he could ſtep round from ſide to ſide, keeping his back towards the fixed poſt. At a ſmall diſtance, in a circular form round the unhappy ſufferer, fire was then kindled, conſiſting of pitch pine ſplinters, with other combuſtible matter, ſo as to make a ſmall, but conſtant fire. As ſoon as the man feels the heat, he moves with a view to fly from the fire; but alas! 'tis fruitleſs, for turn which way he will, he ſtill feels the force of the increaſing element—our Indians then ſhew their joy, by whooping, dancing, rattling their kettles, prepared for this purpoſe, by putting ſmall ſtones and bullets into them. This diverſion continues until the ſufferer appears nearly exhauſted. The priſoner during his ſuffering never ſhews the leaſt reluctance; but often would ſay, you no underſtand beſt way to torment—at the ſame time pointing out different modes of puniſhment; exultingly would whoop and ſay, me die like man, ſo died my father, my grand-father, and all good fighters die like men.

When the priſoner appears nearly expiring, which is known by his faultering voice, and declining head; the by-ſtanders then, to increaſe his anguiſh, heat the bails of their kettles red hot, and throw them over the expiring priſoner's head, which cauſes him to revive and greatly enhances his torment, in his laſt moments. This awful ſcene was repeated day by day, until all the priſoners were executed. We tarried

ed here but a few days after this ſavage repaſt cloſed; but attempted to recruit our proviſion, as was our invariable practice at every ſtage, when practicable. By this time I became more Indian-like, and tolerably content with my lot, endeavouring to mimic them in all their manners; finding it beſt to be a conformiſt—for by this, I found that they were pleaſed, and I ſoon became their favourite.

From this iſland we departed, and paddled half a day, ſteering ſouth, till we ſtruck the ſouth ſhore of Red River; we hauled our canoes out of the river, and travelled fifteen miles, obſerving a ſoutherly courſe, carrying our canoes, &c. over mountains, valleys and rocks, until we came to the river, called Rontooroo; we in our canoes following this river (which appear'd narrow on our firſt entrance) forty-five miles—here the river is nine miles from ſhore to ſhore. After ſailing ſome conſiderable time, further down the wideſt part of this river, which kept a ſoutherly courſe, I eſpied near the centre of this river, a very large iſland (on which I afterwards learned our tribe lived,) on a nearer approach to it, I could ſee a very large number of buildings in a form new to me, theſe were wigwams, conſtructed by the Indians, and ſpread over a large extent. They appeared in the form of a Cone, circular, broad at the bottom, and gradually falling in at the top, which ended in a ſmall point, with a hole in the centre, to carry off ſmoke, &c. The wigwams appeared nearly of equal height, which

was

was about twenty feet. I was much ſtartled at the ſight, thinking that we ſhould ſoon engage our enemies, and a horrible ſcene of war would enſue. I aſked an Indian what that appearance before us meant? A Squaw came to me and told me not to be frightened. On our nearer approach to the ſhore, I diſcovered a number of flags hoiſted; ſome appeared very broad, and long, and of various colours, whereon were drawn figures of animals of different kinds, and neatly executed. The inhabitants, of all ages, and ſexes, ran towards the ſhore, whooping and dancing with great vehemence, at which I was terrified to that degree, that I fainted, expecting ſoon to be devoured by them. A number of Squaws came to me, threw water in my face, and tickled the bottoms of my feet, ſides, and belly. I ſoon revived, and we landed. The people on ſhore hauled our canoes out of the water, and took care of our baggage, &c; all which, they carried from the water's edge, to different wigwams, in a manner, before to me unknown, which was by placing them at arms length over their heads, whooping extravagantly as they paſſed along. On our coming to the centre of the wigwams, in an open ſpace, large fires were kindled, over which were hung on poles, a number of large braſs kettles, containing indian corn, and meat of different kinds. At a ſmall diſtance from the fire, a large number of wooden diſhes were piled up bottom upwards. At this place, preparation was made for a feaſt, prepared for

their

their returning friends. The whole number who partook of this feaſt, amounted to ſome hundreds. All were ſeated round the fire croſs legged. About twenty Indians, who appeared as waiters, brought forward the wooden diſhes, and with ladles, made of wood, filled them with the prepared food from the kettles; of which no one muſt taſte, until the whole number were ſerved, and then all muſt begin at once, and every one muſt eat all contained in his diſh, without breaking a bone, or hire ſome others to eat what the holder of his diſh could not devour. A large bone falling to my ſhare, I took it from my diſh, and with a ſtone, tried to break it in order to ſuck the marrow out of it; at that time I did not fully comprehend the mode of regulating ſo important a feaſt; one of the chiefs attentively viewing me, ſaw my tranſgreſſion, immediately ſprung from his ſeat, and with an open knife in his hand, made directly towards me; I was much alarmed, and ſtarting from my ſeat on the ground, ran, the Indian ſoon overtook me, and with an apparent deſign to take my life, caught hold of my arm; I made all the reſiſtance in my power, by ſcratching, biting, and kicking him, but all to no purpoſe; for he forced me back to my ſeat, and bid me eat all in my diſh, and that I muſt not crack a bone; he then retired to his ſeat. This manœuver ſo affrighted me, that I could not eat any more. At a ſmall diſtance from the place of feſtivity, was prepared a large pile of dry wood,

to which fire was put, which raged with such rapidity, that the whole pile, which was large, become a general conflagration. To this place, the Indians having finished their brotherly feast, repaired about sun set, each person rising from his seat, all at once, every one carrying his dish in his hand, and advancing near the fire, threw the bones into it. Various instruments for music were also brought forward, consisting of small kettles, containing bullets and small stones, and a small piece of hard wood scooped out so large as to contain about two quarts; into these were thrown small pebbles, each one containing an equal quantity; this piece of wood was constructed in an orbicular form, into which was fixed a handle about six inches in length; with these instruments, adding the Indian whoop, commencing all at the same time, with dancing round the fire—all engaging without distinction of age or sex, struck me with an agreeable surprise. This continued without intermission, until the whole constructed pile of wood was consumed, to that degree, that the Indians could run over it, which they did, stamping and kicking it about, until the whole was extinguished. The national pipe was then brought forward, of curious construction, and made of stone; the bowl was so large as to contain several pounds of tobacco, with curious engravings on the outside; the stems* consisted of many joints, equidistant one joint from the other, all of stone, artfully made, in a tubicular form, of a great length; under the

* Consisting of five.

the bowl was placed a large block of wood, ſo as to keep it upright ; directly under each joint of the ſtems, was placed blocks, continued to its extremity, at which another block was alſo fixed, upon which, each Indian was to ſit and ſmoke in the following order.

As the ſtem conſiſted of ſeven joints, ſeven Indians were alternately called to thoſe laſt fixed blocks ; the great pipe being lighted, the firſt ſeven came forward, one after the other, ſitting down, and drawing three whiffs apiece, withdrew. This continued ſeven at a time, coming on and going off, in the ſame manner, until the whole aſſembled multitude, went through this ceremony. This was their method of renewing and confirming their covenants on all great occaſions, to ſtrengthen and unite their nation in a ſtrict adherence to their laws, thereby to regulate their proceedings in war, defenſive or offenſive, in peaceful covenants with other tribes, on the ſafe return of long abſent friends, at marriages, &c. Thoſe ceremonies were ever conſidered, and kept as ſacred and binding as a ſolemn oath. Any one refuſing to ſmoke at this pipe, were ever conſidered, and treated as enemies to our tribe, and not under the national law ; therefore, liable to be killed with impunity, by any who had ſmoked the great pipe. Thoſe various ſcenes continued through the greateſt part of the night. At the cloſe, our Indian Chief aſcended a large block of wood, fixed at one end in the ground,

ſo

ſo high as to contain ſeven ſteps; on the top of this block he ſat down, croſs legged; upon which, a profound ſilence was kept by the ſurrounding multitude; he then made a ſpeech, directed principally to thoſe, who had aſſiſted their friends, the Engliſh, and had returned to their tribe in peace, to the following purpoſe, *viz.*

"Ye ſons of warriors, you have played the man, you have honored your nation, by your heroic actions, in ſurmounting difficulties, which cannot be performed by any, except by the Scanyawtauragahrooote Tribe. Welcome my ſons, to your native ſoil, and may your good conduct on this, as on many other occaſions, be had in remembrance by you and your friends of this nation. Ever keep yourſelves in readineſs, to defend yourſelves, and deareſt connections, from the aſſaults of your inveterate foes; which, if you uniformly obſerve in unity with your brethren of this Tribe, we have nothing to fear. The aſſaults of our enemies, however formidable, and fierce, muſt in the end prove ineffectual. I now diſmiſs you with my ſincere wiſhes, that you may ever prove ſucceſsful in war, with our national enemies, and when called to war with our friendly allies; in hunting the Buffalo, Bear, Beaver, and all other great and good game—in catching the big fiſh, and in all your domeſtic concerns. Each of you now retire to his reſpective, peaceable wigwam."

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The Chief having finiſhed his great ſpeech, the attentive multitude ſhew their approbation by a general whoop, with dancing round the great man, which laſted a few moments, and each one peaceably retired to his home.

My reader will naturally conſider me as now about to encounter many new, and apparently inſurmountable trials. Being far removed, not leſs (as I conceive) than 15 or 16 hundred miles from my native country, never more to enjoy domeſtic peace, which is and has been the happy lot of many, among their friends; no more to enjoy the fraternal embrace of the kindeſt and tendereſt of fathers; deprived of ſweet interviews with the beſt of brothers, and two moſt deſirable ſiſters; add to all this, a total deprivation of even the moſt diſtant proſpect of a tolerable education in my own country, and native language. My education at the time of my being given to the Indians, was, as it were, but in embrio. Now inexpreſſible ideas would alternately fill my youthful mind; deprived of the comforts and convenience of life; not fully underſtanding the Indian language, thereby unable to communicate my ideas of want, and ſorrow, that I might meet with ſome mitigation at leaſt though from ſavages. My being a ſtranger to all except thoſe with whom I had journeyed, being conſtantly expoſed to their inſults, and every day liable to be killed by them, and all perhaps by my unavoidably committing

ting blunders, merely for want of a thorough knowledge of their language; add to this the disagreeable manner of preparing and eating their food; their manner of sleeping; their frequent Indian yellings, all contributed more or less to inhance my lonely feelings. However, I soon found that my lamentations would be to no purpose; I put on as manly a countenance, and actions as possible, trying to recommend myself to their favourable notice. In this, I was successful, being often called to mingle with them in their diversions; such as shooting with bow and arrow, hunting, &c. This Island I considered as my future home. Soon after my arrival, an Indian Squaw observing my disconsolate state, and youthful appearance, made me a visit, fawned over me, and claimed me as her son, and told me I should live with her. I gladly accepted the invitation, went with her and soon became her favourite; strictly observing such of her orders as I could understand; constantly following her wherever she went. Here I cannot but notice the interposition of providence towards me, in raising up this old Squaw, at once, to become not only my friend, but what is still much greater, my mother also. With this Squaw, I enjoyed myself tolerably well. My following her about, and frequent visits, made with her among our neighbors, was particularly noticed by our young Indians, insomuch, that they would frequently retort upon me, and say, you no leave your mother, you great pappoose; this netled me,

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and I soon became acquainted with, and followed them for awhile in their diversions. One day in my walk with my comrades, I observed a building of a different form, from any I had seen on this island. I was informed that this building was some years before, built by a Spaniard to carry on the gun-smith's business, who had accumulated great wealth, consisting of furs, &c—our Indians envying him—killed him. I with my friends, entered this house, which was built with square timber, confined at each end, in the same manner as log houses are built in this country; here we found various tools, sufficient to carry on the black-smith's, gun-smith's, and silver-smith's business; a thought struck my mind, that an opportunity now presented for me to advance myself in property and friendship with my new friends. I learnt that the Indians did not make any use of this building nor tools; I soon obtained liberty to improve them as my own. My father having in Canada carried on the black-smith's work before I left him, as well as after my return, gave me frequent opportunities to handle his tools in some little measure, in my earliest life—I now commenced black-smith. The first work I attempted, was to make a scalping knife in imitation of their's, which I soon effected, much to their liking; I then mended some kettles, made several tomahawks, steel-traps, mended gun-locks, &c. I now became a favourite among them, and of no small consequence with them; still boarding with my old mother,

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the Squaw, whoſe name was Chawwenſee. Many of my comrades importuned me to live with them, courting my company, and favours, but my mother I counted my beſt friend, therefore kept with her. My ſhop was frequently crouded with them, admiring my workmanſhip; ſaying, I could work as well as the Spaniard;—they ſoon became clamorous, frequently ſaying, you muſt go eat with us; to prevent any further diſpute, I often gratified them, by eating with them. I obſerved, that broaches were a favourite ornament among them began to make ſome but poorly executed, a number coming in one day, I bid them throw all their broaches into one crucible, which they did telling them he that threw in the greateſt number ſhould have the largeſt number of new ones, and the prettieſt. The crucible being filled I ſoon melted them all together, turning the ſilver thus melted into a braſs kettle, it ſoon became one ſolid body, after it cooled I took it into my tongs and began to heat it, as I heat my iron, and began to hammer it, telling one of them to ſtrike with me, the ſilver broke in pieces, I ſaid ſtop, ſtop, we muſt take a welding heat. I then put it into the fire, and blew it briſkly, then attempting to take it out, found nothing in my tongs; the Indians then began to whoop & laugh, jumping about the ſhop, clapping their hands with many contemptuous ſneers, this I could not well reliſh, however it paſſed off tolerably well, they then ſaid you muſt go with us to Tartarrac* where lived many gold ſmith's, who would

* A Spaniſh ſettlement in New Spain.

would learn me to make broaches. I asked them how far it was to that place? they said, little way, nine hundred miles. I had now lived with them about two years, and learnt their language, and habituated myself to their mode of living. I consented, it being near autum, the usual time of their going to Tartarrac to trade.

We set out in our canoes, consisting of forty-five, with a small quantity of provision. The number who embarked with me, were seven hundred, men, squaws and children—carrying with us fur and ginsang, fit for a Spanish market. I was then possessed of the largest share of any one. This river on which we embarked is very wide and deep, and by our Indians called Tartarrac River.

Our voyage, which was nearly of forty days continuance, and without any impediment by rapids, not having occasion to travel by land any part of this great distance, sometimes stoping to catch fish, as occasion required, we arrived safe at the city above mentioned, with our furs, &c. On our entering the city, we were kindly received, and began our trade—our Indians prefered rum and other spirits, in preference to any other articles, in exchange for theirs—and now a most horrible scene commenced, the Indians partaking too freely of the good creature, were generally drunk,

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and with tomahawks and ſcalping knives, fell on without diſcrimination, father againſt ſon, and ſon againſt father, ſanops and ſquaws, all endeavoring to kill the firſt perſon they met with. The city being in an uproar, we were all turned without the walls, and prevented entering until the tumult ſhould ſubſide, which was not until the next morning. During the night the noiſe and confuſion was kept up—I was much diſtreſſed leaſt I ſhould be killed among them, but eſcaped unhurt. Early in the morning, upon examination we found four of our number killed, and many others badly wounded. The inhabitants learning our peaceful ſtate, fired a cannon in token of their readineſs to renew our trade with them—we all marched in and began to trade, which went on for a time well; but the juſt deſcribed ſcene ſoon was diſcovered, and began to take place, occaſioned by rum—we were all turned out as before related. This receiving into, and turning out of the city, laſted four days. Such was my ſituation, that I had no opportunity to learn the method to make broaches. In this confuſion, the fifth day we left the city without knowing how our accounts with the Spaniards ſtood; we took to our canoes, paddling up the river for thirty-nine days and nights, until we arrived at our iſland; ſupplying ourſelves with fiſh, by catching them in the river, and eating them without cooking.

On our return, we found that nothing material had happened (to our friends we left behind) during our abſence. I continued my buſineſs at my forge for ſome time, but the hunting ſeaſon coming on, our young men prepared to hunt the Buffalo, and by general invitation I joined them.

We took our departure from our iſland early in the morning, and from the oppoſite ſhore, weſterly we travelled through the woods about fifteen or twenty miles—here, in a convenient place we halted, in the wilderneſs, to reconnoitre our party, conſiſting of fifteen hundred, and to arrange our matters, ſo as to make a ſecure and ſucceſsful hunt. Our firſt work was, to form a hedge fence, beginning at a notherly point, thence extending ſoutherly, forming two ſides of a triangle, to ſome miles extent; the fence was built ſufficiently ſtrong, to retard the flight of the Buffalo on that quarter, then from the ſouthermoſt point of the fence extending to a proper length eaſterly, a living fence was built in the following manner: about a hundred men were formed thus, the firſt with his left hand claſping the firſt ſtake in the fence, at its ſouthermoſt extent, thence ſtanding in an eaſtern direction, the length of his arm, thence extending his right arm its whole length, one other man ſtands ſimly fixt, with arms extending as the former, and ſo on in the ſame manner until the whole number are in this manner, conſiſting of a hundred men, completely

pletely formed. This fence ſerves but to frighten the Buffalos to that quarter, guarded by the impenetrable hedge; the men forming their part of the fence after extending to a proper length eaſterly, are continued then in a circular form, towards the northern point of the hedge, leaving a ſpace of about one mile between the two extremes. Having thus completed our fence, a number of men ſufficient for the purpoſe, ſcoure the woods, collecting a large number of Buffalos, (for this is a Buffalo hunt,) not regarding animals of an inferior bulk or value. The animals rouſed and put in motion from different quarters, are by their drivers collected into one general company, which is done without much trouble, as they naturally herd together—the hunters ſcatter as much as they can, but not ſo far as to prevent the game from retreat in the rear; thus drove on, they enter the opening, as above deſcribed. The animals now encloſed, the men forming the northern part of the line join, the hunters cloſe up towards the ſouthern part of the incloſure—the herd finding no eſcape on the quarter forming the hedge fence, fly to the other quarter, from which they are ſoon driven by the living fence, formed as above deſcribed; all things now prepared, a number of the moſt expert hunters enter among the animals, which generally conſiſt of a very large number of old and young, fat and lean. The fateſt and beſt are prefered, leaving the poor and youngeſt for future ſupplies. Having killed as many as we

choſe,

choſe, the remainder we ſet at liberty. This hunt is performed in as ſecret a manner as poſſible, to prevent the neighboring tribes from entering our borders, and ſharing with us, in our diverſion and profits. The Buffalos killed at this time, are brought together and dreſſed, by ſkinning and taking out their entrails—the meat is preſerved by ſmoke, as is practiced by the Indians, when deſirous of preſerving their meat any length of time, which when ſmoked, is fit for uſe. The manner of ſmoking meat is thus, a long and narrow building, built by ſetting up poles in the ground at equal diſtance one from the other, in two ſtrait lines, interwoven with ſlim, pliable poles, covering over from ſide to ſide of the thus fixed poles with bark, they are completed, fit to receive the meat—this receiver is eaſily and ſoon completed, as they are temporarily ſet up wherever we meet a ſufficient quantity of meat worth ſmoking. The ſkins taken from thoſe animals are dreſſed immediately, with the brains and marrow of the original owners, which when dreſſed, leaving the hair on, are fit for trade with the northern tribes; with whom they are exchanged for mogaſons, &c. The Indians are careful to carry each man a ſmall quantity of ſalt, not to uſe with their meat, but as an antidote againſt the bite of rattle ſnakes, which often happens, and to extract any other poiſon. Having ſmoked our meat, dreſſed our ſkins, &c. we returned with our booty to our dwellings, each one receiving his equal ſhare.

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On my return, I went on with my buſineſs in my ſhop as heretofore; ſuch was the demand for tomahawks, traps, &c. that I now began to fix prices for my work, and told them I would not work any longer without pay, they ſaid what muſt we give you? I ſaid, I want better clothes and more broaches; they then brought me the beſt blanket that could be found, adding a large number of broaches of the beſt workmanſhip; alſo a very handſome gun, with the accoutrements fit for hunting, &c. Thus encouraged, I ſtrove to pleaſe them, which I happily effected in a ſhort time; they frequently viſited me at my ſhop, loading me with preſents of fur, ginſang, and many other ſmaller matters.

This pleaſing ſcene continued but for a ſhort time, being interrupted by news, that a tribe not far diſtant, had encroached on our hunting ground. On this, a council of war was held, conſiſting of the whole tribe, myſelf included, not one man miſſing. A ſolemn conſultation was held, every man without diſtinction was allowed freely to give his opinion of the important queſtion. Shall we make war, and drive off the intruders? or ſhall we allow them to enter our borders and hunt with impunity? they all appeared ready and willing to make war with and drive from our lands the inſulting foe.

I attentively liſtened to the debate, but was ſo unfortunate as to diſſent from them in opinion. I well knew

knew that my advice would be listened to, and be by them counted of much weight. I therefore with the importance of a councellor, demanded silence and attention to what I was about to say on the subject—they all, with silence, listening sat. This making war, said I, upon a slender cause like unto the present, is not justifiable, 'tis bad policy, we have no certain information, nothing but report, no one will say he saw this intrusion, and destruction made on our hunting ground, 'tis but hearsay report; my advice, therefore is, that some one trusty, mild (if any one can be found) member of our tribe be appointed, and properly authorised to go from this nation, to the Rahatoree Tribe, the supposed intruders, and there make proper enquiry into facts touching their conduct towards us hey have intruded, and it is properly substantiated immediately return, then we will adopt, and the best measures in our power for retalliatio report should prove groundless, let him go further to strengthen our friendship.

My advice was approved of by the whole and was immediately put in practice in the fo manner. One of the number was chosen an ready agreeably to the prescribed method. Th senger was dressed in our usual mode—to mak respectable, he was ornamented with wampum, ing of beeds, belts, &c; becoming one of so muc

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sequence; he hastily proceeded on his journey—on his arrival made known his message. By enquiring into their conduct, whether they had made any intrusion on the Scanyawtauragahrooote Tribe; the answer was, that they had hunted on their lands, and that they would whenever they saw fit; if our tribe disliked it, they might take what measures they thought best, to prevent it. Upon this, our envoy soon returned, and reported to proper persons of our nation, appointed therefor. This report having been made public, the general cry was War! War! the whole tribe assembled, the national pipe, already described, was by special order brought forward, and all who were inclined to go on this expedition, were to smoke three whiffs a piece. The number who smoked on this occasion consisted of five thousand. Here an important question arose, whether we should be successful or not—to determine this 'twas necessary to consult—the Powow* must be called; who living at some distance, was sent for, and soon made his appearance. The place into which the Powow was placed, was prepared by fixing a number of flexible poles in the ground, thus, one end drove down, bending over, the other end fixed into the ground, forming an arch, and so on, as to form a space sufficient to contain one person only—the spaces between these poles were filled up with interweavings of bark, rine and twigs, so closely as not to admit light; each end

* A praying Indian, consulted on all important occasions.

end was alſo ſecured, ſo cloſe as to exclude the leaſt ray. In this diſmal place the juggler was placed, confined on his back with ligatures, croſſways and lengthways of his body, in ſuch a manner, as to prevent motion in any one member, except his head. He being thus confined, a number of Indians came forward, and formed a circle round him, ſetting on the ground croſs legged, with blankets covered over their heads, obſerving a profound ſilence—in a ſhort time the Powow begins to mutter in a low voice, which riſes in a language new and ſtrange, for a long time, then a noiſe is heard like a ruſhing wind, ringing of bells, &c; in about fifteen minutes, the priſoner is invincibly releaſed, and runs violently to the water, followed by his croſs legged brethren, and there continues ſo long as to dive three times, thence ruſhing from the water ran to his former retreat, there lay without ſpeaking, not eating or drinking for twenty-four hours, then eats and drinks plentifully; after which, informs the gaping multitude that the expedition ſhould prove ſucceſsful, that but nine hundred men would oppoſe them. Upon this agreeable information, our iſland rang with whooping and dancing, rejoicing and boaſting at the advantage they had of five thouſand oppoſing nine hundred. Orders were then given, that all thoſe who had ſmoked the great pipe, ſhould immediately prepare to march, which began by painting their faces in the following manner: the right

ſide

ſide red with half the noſe, the left ſide of the face and noſe black, the top of the head, which is without hair, of different colours chequer-wiſe, all which denote courage without fear. Each man fixed on his warlike weapons, and were ready—the preparation took up but two days.

With twenty canoes we left our iſland, cautiouſly paddled to the main. On ſtriking the ſhore, we hauled up our canoes, and carried them on our backs, crept through the buſhes ſome miles, until we came to a great lake; on an iſland in this lake, our enemies dwelt. We, without noiſe, put our canoes into the water, and paddled within a few rods of the iſland; here we made a halt, and diſpatched a ſmall number to reconnoitre the iſland—of this party I was one—(here it muſt be obſerved, that our canoes were of various ſizes, ſome would carry twenty-ſix or thirty men; the largeſt ſix men could carry with eaſe.) On our near approach, we ſaw a number paddling round the iſland, as if to keep a good look out, for they expected us; we ſoon returned to our party, and informed what we had ſeen; upon this, our whole body cautiouſly moved on, it being dark, as we came near, keeping a profound ſilence—our enemies' arrows whiſtled about our ears; we could perceive them in quick motion, and ſilent—they had much the advantage among the buſhes, and we in open fight, and before we recovered the ſhore, they killed 25 of

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our number, three of their arrows ſtuck into my cap, I being in one of the foremoſt canoes. The night being calm, we ſoon went on ſhore, and purſued the enemy in all directions—the iſland being ſmall, we ſoon found their lurking places, and deſtroyed many. As ſoon as day light appeared, here a dreadful carnage enſued, accompanied with ſavage yelling, which ſerved but to increaſe ſavage fury. Our enemies finding our number much exceeded theirs they endeavoured to make off; ſome by ſwimming from the iſland, ſome took to their canoes, but we prevented them, by cloſely purſuing and knocking them in head, ſome we ſhot in the water; ſome who had reached their canoes, we alſo ſhot. This carnage went on with increaſing fury, until nearly all of them were killed, or taken alive; a ſmall number however, reached the oppoſite ſhore;—their canoes alſo fell chiefly into our hands; many we ſtove in pieces, others we kept for our own uſe. Among the priſoners, we culled fifty of the talleſt and beſt men, to carry our ſpoils, &c. to our iſland, we alſo reſerved one boy, the others we took, were directly killed in a moſt ſavage and brutal manner. Thus in about twenty-four hours after landing, we killed and took the whole number of the enemy, conſiſting of five hundred. Upon examining our party, we miſſed ninety-two of our number, including thoſe killed on our landing.

This iſland being now in peace, with our priſoners and ſpoil, we left it, and without any material hind-

rance

rance we arrived at our iſland. On our ſafe return, we were received with the uſual ceremonies, performed on ſimilar occaſions of conqueſt, as has been already related. After a ſhort refreſhment, a council was held, to determine in what mode to execute the priſoners; the reſult was, to bring them out the next morning, and in the moſt public manner proceed as follows: ſixteen ſtakes fixed into the ground, at about fifty feet one from the other; at each ſtake one priſoner was tied his face towards the ſtake, his hind parts expoſed to the perſecutors; then a large number of ſquaws appeared, every one armed with a club of three feet in length, and four inches in circumference. Round each unhappy ſufferer, a ſtrong guard is placed, to prevent any ſquaw from liberating a priſoner, which ſometimes happen without this precaution;— this done, the ſquaws march in a ſingle file, giving every priſoner one blow on his naked back; when they came to the boy, the ſquaws unitedly begged his life, which by the Indian Chiefs was granted, and given to me, who afterwards became ſingularly uſeful, and tarried with me during my ſtay with the Indians; after the ſquaws had performed their part, then an equal number of boys, each one with his pipe filled with tobacco and fire, went up, thruſting the ſufferers' fingers into the pipe, when hot, confining them until the finger was bliſtered; then a number of other boys came on, and with blunt arrows, ſhot at them, never miſſing the mark—this continued

for

for three days. The prisoners were kept in the same position, without any sustenance during the whole transaction, all which they bore without any seeming reluctance, although irritated with reflections on their past conduct, as cowards, and of unequal strength to oppose our tribe, and by bringing food before them, and frequently put to their mouths, of which they were forbid to taste. At the expiration of the third day, their bodies appeared one general wound; then dry wood was brought and piled around each victim, and set on fire at each corner; when ensued dancing, &c. round the consuming pile, in the same manner as hath already been related on similar occasions.

This more than brutal scene being finished, which took up some days, the tormentors and other spectators went each one to his wigwam, I to my shop, with my boy, whom I considered as my apprentice. My business daily increasing, and customers punctual in payment, gave me peculiar pleasure, so that I almost forgot my former mode of living, and sweets of a relative life; frequently [illegible] myself by fishing, and hunting near [illegible]

The [illegible] I had laboured under, during my per[illegible] dered it almost impossible to keep a true [illegible] reader, therefore, must not expect an exa[illegible] the times, in which the several transactions

actions took place, as mentioned in this detail, although perfectly true.

And now about this time, another tramp to Tartarrac was planned, and preparation was accordingly made, by collecting together our fur, ginfang, &c. Thus prepared, we fet off in our canoes, and frequently put on fhore on either fide of the river, to catch Wild Turkeys, and other fmall game. One day as I was travelling through fome woods near the river, I efpied a Monkey, and foon caught him, and carried him in my canoe to Tartarrac, where we arrived in the ufual time fpent in paddling down to the city---on our being admitted, we began our trade. I took my Monkey* under my arm, travelled through feveral ftreets trying to fell him; at length I faw a boy ftanding near an elegant houfe, I afked him in Indian language, if he would buy my Monkey? he anfwered, his mafter was gone from home, but if I would ftop he would go up ftairs and afk his miftrefs—he then took a key from his pocket, ran up ftairs, foon returned and afked my price? I faid, three dollars—he took my Monkey, carried it to his miftrefs—returned, and in lieu of my Pug, gave me my price; I was then invited to eat, which I gladly accepted. While I was eating, the maſter returned,

* They live on nuts and other vegetables, fpontaneouſly growing in the woods.

turned, and immediately went up ſtairs to his lady, ſeeing a Monkey in her lap, enquired how ſhe procured him? ſhe anſwered, a young Indian left it with her—he aſked if it might be bought? ſhe anſwered, the owner is below. He immediately came down to me, and aſked if I owned the Monkey? if I would ſell him? I replied yes, and will take what you pleaſe to give, (for I found he knew nothing of my trade with his wife.) After I had eat and drank ſufficiently, he aſked me to go with him to his ſtore? I followed him, and he gave me two dollars in money, and three dollars in articles I wanted, and found there. Now the Monkey is his, the money and ſuch articles as he gave are mine.

In ſtaring round the ſtore, I ſaw a number of odly form'd things, appearing ſomething like croſs belts, locked together with padlocks; the boy being preſent, the merchant left the ſtore—I having an itching deſire to know the exact form, and uſe of them, I took up one in my hand, viewing it attentively, I found ſome part lined and ſtuffed with wool; I aſked the boy, (who could converſe in our language) what it was? and of what uſe? he told me that the Spaniards were jealous of their wives, and to prevent an unlawful intercourſe with other men, this inſtrument was contrived, and always by the huſband put on and locked round his wife, in ſuch a manner, as to prevent any immodeſt connections between different ſexes—this the huſband

never

never neglected, when about to leave his wife, even but for a ſhort time. That was the invariable practice, as the boy told me with his maſter, which accounts for the boy's taking a key from his pocket, and going up ſtairs, when I offered to ſell him my Monkey; for the huſband never leaves his houſe, until his wife is properly equiped, and locked up in her chamber, the key of which, and of the padlock, is delivered to the maid or boy of the family, who keeps them until the return of the huſband, and to him only, are the keys delivered.*

I left the ſtore and joined my brethren, to whom I communicated my good luck. We went on with our trade tolerably well, in purchaſing ſome iron, ſteel, led and powder, with many other neceſſary articles, all which I carefully ſtowed in our canoes—the management of our trade, &c. devolving principally on me. Having now brought the Indians into ſuch ſubjection, that I could ſay to one come, and he came, to another go, and he went.

We tarried four days only, at this time in Tartarrac. The fourth and laſt day, our Indians began to break

* Such is the jealouſy of the Tartarrae Spaniard, that if a huſband finds his wife converſing with any other man, it often proves fatal to one or both.

break over the orders, and drank too freely—the ſucceeding night became a ſcene of horror and bloodſhed. I had as much as I could do, to keep them from deſtroying one another—by my exertion, the greater part of their weapons were kept from them; however, one young Indian found means to procure a tomahawk, and did much miſchief, before I had knowledge of it. An old ſquaw came running to me, and inform'd that two of them, father and ſon, had engaged. I ſprung forward, catched a club, ran to them, ordered the ſon immediately to give up his weapon; which he, knowing my voice, gave to me—turning myſelf from them, they made a moſt hideous yell—I turned, and found the ſon had got his father by his head, which he ſuddenly pulled down, and againſt his up-lifted knee, broke his father's neck. The ſon immediately abſconded, and has never been ſeen with us ſince. No other death happened through the night. The force of the liquor having abated, a new ſcene now took place as follows: The whole number ſeated themſelves in companies on the ground, croſslegged; each one throwing his blanket over his head—all ſeated in a circular form, a hideous yelling commenced; each one lamenting his own misfortunes, the loſs of his grand father, his father, and other friends. This continued for ſome hours, after which, we prepared to return.

My viſits to Tartarrac, to me were very agreeable, having an opportunity of converſing with people who conducted

conducted much as the people of Canada. Their bread I was much pleased with.

Our business being conducted much as heretofore, we took to our canoes, and in the usual time returned to our friends. On my return, I and my boy went on with our business—our Indians employed in their several diversions, for the men never perform any manual labour, except making instruments for war. The squaws always perform the harvest work, such as to plant and dress the corn, bring from the woods such game as the hunters from time to time recover.

In about six months after our return, some of our warriors formed a plan to rob a distant nation of their furs, &c. (for they continue peaceable but for a short time together.) This nation was called the White Indian, and lived about three hundred miles north. Five hundred of the sprieſt and most enterprising of our Indians, of whom I was counted one, went through the ceremonies usually practised on like occasions, set out on the propoſed robbery, without any provision, depending wholly on hunting for a supply.

We marched with proper guides for three weeks. Coming near to the place of destination, we made a halt, and consulted the best method to fall upon them. 'T'was agreed that a number sufficient for the purpose, (for

(for they were a harmleſs, defenceleſs people) ſhould divide themſelves into ſmall companies of two each—every company take a different rout in a circuitous march round the mountain.* My companion, with whom I travelled, took orders and departed, both carrying fire arms and ammunition, with a ſtrict charge to return at a certain time, as had been agreed on, whether ſucceſsful or not.

We travelled five days, without making any diſcovery; at length, on the ſixth day, as we were chatting together, my friend eſpied a man ſtanding naked, with a bow in his hand, at the entrance of a cave—I ran to him, and with my tomahawk diſpatched him—he did not ſhoot, although armed with bow and arrow. The way being prepared for our entrance into the cavern in ſearch for plunder, a diſpute aroſe between us, who ſhould enter firſt; we at length determined by caſting lots, and the lot fell on me. I with a lighted torch entered, my friend followed with his tomahawk cloſe to my heels—here we met with many difficulties; I with my torch in my left hand, my tomahawk in my right; he with his loaded gun in one hand and tomahawk in the other; we crawled on our hands and knees, ſcarcely daring to breathe, much leſs to whiſper. After moving

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*They dug into a mountain, and ſecreted themſelves and property in caves.

moving on for some considerable length, we were stopt by a short turn to the right; from thence creeping forward with as much silence as possible, I found another turn to the left; in this course we steered for some time, at length I discovered by the light of my torch, a large opening, apparently of about fifteen or twenty feet square. In this opening we discovered a number moving about. I then began to realise my situation, to be more critical than ever before or since—no retreat, for we could not turn to get out, our enemies before us, and we knew not in what manner they were prepared to receive us.* On our nearer approach, we raised our voices into yelling and whooping, in order to intimidate them, and prevent their making any defence—this succeeded, and prevented their making the least defence. They all, consisting of four women, five men and three children, huddled together in one corner—here as was previously agreed on, I waved my torch to keep it burning, and to give my companion every assistance in my power to execute his part, which was to

* This cave, into which we entered, for the reader's better understanding, I will describe. The entrance is just wide enough to admit one person at a time, gradually descending a few feet, arched over with timber, then on a level until we come to the turns, then through to the next as above, and so on to the opening, in which we found the people----this opening was arched at its top with large beams of cedar, &c.

to kill all we ſhould find within. The executioner performed his part, by killing the whole with his tomahawk. Thoſe perſons appeared quite different from any I had ever before ſeen.

The adults appeared about five feet high, very large, round heads, flat noſes, wide mouths, very large and white teeth, very long, ſtrait and very white hair, pale countenance, having no occaſion to ramble abroad, except to hunt for food and bedding; a ſmall portion of each ſerving them—they are ſtrangers to fire and clothing, living a moſt indolent life. We found no kind of tool with them, excepting one made ſomething like a hatchet, having a ſtone made flat at one end, and faſtened into a ſtick ſplit at one end. The bottom of the cavern was covered over with ſkins, piled up one on another, to a conſiderable height, conſiſting of Buffalo, Bear, Fox and of almoſt every ſpecies of animals, common to that part of the country.* In one corner of this room, we found a quantity of meat, ſtinking horribly; this appeared to be their only food; however, we were obliged to feed on ſome through neceſſity. We carried out ſome of the beſt fur, as Beaver and Raccoon,

* Their manner of catching their game, is by diging pits in the ground, ſlightly covering them with ſome ſmall twigs covered over with leaves, into which the animal falls, and is eaſily taken.

Raccoon, and at the mouth of the cave, loaded ourſelves with as much ſpoil as we could ſtand under, and as expeditious as poſſible, travelled on to our head quarters, where we found our ſeveral companions, who had as before deſcribed, performed their ſeveral routs; they were ſucceſsful, and joined the main body, loaded with like plunder. Hereupon a general ſhout took place with claping of hands, &c. being much pleaſed with our good luck. The whole company freely partook of ſuch fare, as our friends had in our abſence (which was nine days from the time of our departure) prepared—the whole body, each one taking his proportional ſhare of baggage, began our retreat homewards.

During our march from a neighbouring pond, we heard noiſes, as of many water fowls, which we concluded had collected in the pond. We were much elated at this, having a keen appetite for fowl; a number were ſent off to ſearch the pond, myſelf making one, we ſoon reached it; but to our ſurprize found the fowl had (confiding in their truſty wings) left the water—caſting our eyes over the pond, we diſcovered a very large white Bear diving frequently, as if for fiſh—he at length fixed himſelf on a large flat rock on one ſide, looking into the water, ſtriking his fore paw, as though catching fiſh, at every ſtroke lifting up his paw, as if to ſee its contents—I being eager, fired from the ſhore at the Bear, but without effect; my ball as I could

could plainly ſee ſtruck his ſide, his hair being very thick and long, prevented my killing him; on which, an experienced gunner ſteped up, obſerving his raiſed paw, aimed at the ſpace between the under ſide of the paw and body, ſhot and killed him inſtantly. This was a lucky event; we ſoon drew him from the water—which in ſome meaſure made up for our diſappointment in the water fowls. We dreſſed our game, and with it joined our brethren, the main body, and ſoon renewed our march homewards, which we in three weeks performed.

After making an equal diſtribution of plunder, each one retired to his home and employment. Our great men now began to think it high time to honor me with the Inſignia of their tribe, and to give me a new and majeſtic name, having in many excurſions witneſſed my valor. I dreaded the operation; however, was obliged to ſubmit.

The mark by which the Tribe I belonged to was diſtinguiſhed from all others, was that of the ſun on the inſide of the right leg, and of the moon and ſeven ſtars on the outſide of the ſame leg. This was performed on me by pricking with a ſharp needle into my right leg, the various preſcribed forms, in red and blue colours. Having marked my leg, they proceeded to mark my face, which I much oppoſed, determined not to conſent—

ſent—I therefore ſtruggled, and endeavoured to eſcape by biting, kicking, &c; they however went on and ſlightly marked my face—they proceeded to pluck my hair from my head, excepting a ſmall part on the back the bigneſs of my hand—they proceeded to dreſs me; at this I made no further oppoſition, not willing to loſe the good opinion my friends had formed of me, which by this time, became of no ſmall conſequence to me. They painted my head in chequers of different colours; then fixed a gold ring in my noſe, ſilver drops to my ears; then faſtened a ſtrap to my lock of hair behind, which reached to the ground, filled with broaches from top to bottom; then tied a ſtring of beads of various colours round my neck, interſperſed with different coloured feathers, all fixed into a leather collar of curious workmanſhip; a leather ſtrap ornamented as above was thrown over my ſhoulders, at each end were fixed two ſilver plates with engravings; on one, the form of a Buffalo, on the other, that of a Panther; to this they added the beſt blanket the Tribe poſſeſſed, ornamented with five hundred broaches; my ſhirt a gay calico; my buſkins red, moggaſons yellow, ornamented with beads and feathers of many colours, tied together with party coloured ribbands, two Peacock feathers ſtuck into my lock of hair, completed my dreſs—then proceeded the formality of giving me ſome great name; the greateſt and moſt learned were conſulted on this occaſion. After a long conſultation,

'twas

'twas agreed on, and a Chief whose office it was, stepped up to me, and in a loud voice proclaimed my name, Roooftontee Cowawoo.*

After this ceremony closed, I retired to my shop, and with my apprentice, carried on my business; the Indians frequenting it as usual; at all times coming in, and with deference and respect, approached me, knowing my important station. Thus invested with the highest honor, they could confer on me, I realised my importance and power, and soon began a reform among them—all my instructions were attentively obeyed. In this way I went on for some length of time; receiving and making congratulatory visits from, and to my neighbours.

Some time after, one of my familiar acquaintance proposed a short hunt for small game. I readily consented, and we two set off, prepared with traps, guns and ammunition.

After travelling five days, we came to an extensive plain, totally divested of any kind of vegetable, and nothing but sand, dry and light; which on a gentle breeze of wind is put in motion—sometimes the wind when raised to a high degree, and blowing one way for any

* Signifying great, majestic, acquired by great and warlike deeds, &c.

any considerable time, puts the sand into a quick and violent motion, and rolls it up into the appearance of waves, forming deep troughs between each roll or wave; whenever this happens, no one can pass over this trackless waste. Soon after our coming to this place, suddenly a strong wind from the north arose, and formed the surface of this plain, into the appearance as just related. Near by we were obliged to camp, and tarried four days, until the storm abated. Our tarry here, was attended with difficulty, not having a sufficiency of food, and no opportunity of supply presented, we were reduced to the last morsel. In our feeble state, (a calm season,) we attempted to cross over this, apparently, impassable heath. On our way we found two human bodies almost petrified by the heat of the sun, and warm sand, which through the whole, retained such a degree of heat as to blister our feet.

During our encampment and travel over the sand, our guides (which were the sun by day, and moon and stars by night) forsook us, being cloudy the whole time. On examining our stores, we found but one pound of smoaked Buffalo for us both. We marched on northerly, towards our village; having the sun for our guide, (it now pleasantly appearing.)

After four days travel from the sand, we came to a spacious meadow; here I failed for want of food, sat down,

down, and expected here to end my days; but my companion kept up his courage, and travelling a small distance from me, espied a Deer laying down behind a windfall—he ran back to me, and told me he had found good meat. He soon killed the Deer, and opening his body, devoured in a naked state the entrails; this I could not partake of. My friend chopped up some meat and made broth, which I greedily swallowed, which was the most delicious morsel I ever tasted, having for some days before received no kind of nourishment, except our leather belts cut up and soaked in water.

One night, soon after laying down to sleep, we were roused with a heavy shower of rain, attended with tremendous thunder and sharp lightning—this further enfeebled me, having nothing to screen me from the weather. In this feeble state I continued some days—my companion fixed his traps in different parts of the meadow, baited with flesh we had cut and prepared from the dead bodies we found in the sand—he caught many Beaver, &c. During our tarry here, the weather proved rainy and the sun beclouded, so that we could not leave the swamp, not knowing which way to steer.

fore sun set, we happily discovered
his dismal swamp, by the sun. We
oved this opportunity for escape by
bundling

bundling up our furs, &c; and by the help of the moon decamped, steering a north course, and by morning happily found ourselves quite out of the meadow*—we then lay down and slept soundly until noon—eat heartily of the venison my friend killed in the swamp, some part we smoaked; here we tarried until the next day, in order to recruit and rest our weary limbs. On our way home, each night we prepared and set traps for Fox, Sable, Beaver and Mink; each morning we found that our traps caught more or less, so that before we came to our homes we collected a very large quantity, into much, that our bundles were too heavy for us to carry. We travelled on, and in a few days after came safely to our friends; from whom we met a hearty welcome, which was shown by claping of hands, whooping and dancing round us.

Soon after my return, I was seized with a violent fever, of the pleuretic kind, which continued for a long time, and ended in a long intermitting fever. Here I realised the comforts of the close attention of a friend; who stuck by me closer than a brother; I mean the aid of my adopted mother, the Indian squaw before mentioned. She never left me, day nor night, during my

* This swamp or meadow, was of forty miles extent, and nearly square, covered with flaggs and rushes to—near the center, I lay in my feeble state.

my illneſs, which continued five months—her friendly hand adminiſtered ſuitable anodynes, prepared from ſuitable herbs and roots, ſpontaneouſly growing in that country. She frequently would call in the neighbouring aged, and moſt experienced ſquaws,* and with them, conſult the beſt means of application, and however difficult to recover, ſpared no coſt nor pains to obtain and prepare them for my uſe. In this ſickneſs, I was reduced very low, laying in bed† ſo long as to rob my back and ſides of their natural covering, my ſkin; all which, my faithful nurſe replaced by external applications.

After my long and tedious confinement, I too ſoon went abroad—my buſineſs urged me to work; I being the only blackſmith in our Tribe, too reſolutely began to work, and thereby brought on a relapſe, which again confined me to my wigwam, and a long, feeble ſtate of health enſued—I again had recourſe to my nurſe and doctor, my mother; ſhe attentively conſidered my caſe, pronounced it deſperate, paſt recovery, unleſs prevented by my ſteady adherence to her preſcriptions; I promiſed ſtrictly to obey, and cheerfully gave myſelf into her hands—ſhe undertook my cure, and ſoon check-

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* The ſquaws with them, are their ſurgeons and phyſicians.

† My bed was made of the ſkins of Buffalo and Beaver, raiſed a little from the ground.

ed my diſorder, by giving me Buffalo's blood to drink lukewarm—I drank more or leſs every day, until my complaints were no more.

My ſtrength gradually increaſing with my returning health, I ſoon recovered; but before I entered on ſhop buſineſs, I viſited our chiefs, with a view to carry on my propoſed plan of reform among them; ſetting forth the advantage, that the more civilized part of mankind enjoyed than they in their rude and uncultivated ſtate. I began by informing them of the manner of my father's particular mode of family government, of conducting his domeſtic buſineſs, &c. &c; to all which, they gave attention, and anſwered, by firſt ſhaking their heads in diſapprobation of my plan, then ſneeringly would ſay, you tell a pretty good ſtory, but ours is much better than yours, our nation greater and more ancient than yours—we live great while in the world, and know much more than your nation; our ways are preferable to yours, we will be Indian. I found my attempts were fruitleſs, therefore for the preſent dropt my plan, intending at ſome future time to purſue it, if a convenient opportunity ſhould offer.

In a few days I went on with my buſineſs in my ſhop, my boy continuing with me, who by this time became very helpful, having acquired a conſiderable inſight into the buſineſs, which daily increaſing, afford-

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ed me much comfort and profit—our Indians conſtantly employing me in making their tomahawks, ſcalping knives, and traps; mending guns, and ſometimes making new gun-locks; all which, they were obliged to go to Tartarrac for, previous to my coming among them.

On delivering my work, I received my price in furs, ginſang, &c; carefully ſtoring them until an opportunity preſented to traffick at Tartarrac. My employers would frequently make me large preſents in addition to the ſtipulated price for my work—the ſquaws in particular, would make me many and valuable ones, conſiſting of ſap-ſugar, annually made in February. Of this ſugar, I could collect on any ſudden emergency, large quantities. The ſquaws would enter my ſhop with the ſugar wrapped up in the fore part of their blankets; on their coming near, they would drop a low courteſy, ſaying, Roooſtontee, me give you good ſugar; I with a nod of my head, thanked them, pointing to a large cabin in one corner of my ſhop, bid them throw it up there, which they cheerfully did; turning to go out, they would drop a courteſy and go off.

I ſteadily purſued my work, not without frequent viſits from young Indians, my intimates. One day a number gathered, and began to banter one another,

and

and braging of their ſuperior abilities in jumping, wreſtling, &c; one in particular offered to bet fifty broaches againſt an equal number, that he could jump higher than any one preſent—upon this an intimate of mine took him up and propoſed that I ſhould jump with him; we jumped one after the other; all agreed to decide the wager in my favour. Upon examining my antagoniſt, I found that he had no broaches with him; I reſented his conduct and told him he was a rogue in bantering the company, without having it in his power to pay his bet; he promiſed to pay me ſoon, but neglected.

One day he came into my ſhop with a good blanket loaded with broaches, I catched his blanket from his back and tore off fifty broaches, and threw his blanket under my bellows; he crawled under them for his blanket, expoſing his poſteriors; I ſnatched my rod from the fire, and whipped him ſo as to bliſter his back ſides, he yelled heartily, ran to the river and plunged in; this brought a number round me, haſtily enquiring the cauſe of ſo much noiſe; I told them my ſtory, they all juſtified me, and ſo the matter blew over.

Some time after an Indian came to my ſhop, and aſked me to go with him to a neighbour's wigwam? I aſked for what purpoſe? he informed me that an Indian lately returned from Tartarrac had brought rum,

and

and kept drunk for some time; that his squaw could not find his rum. I went with my friend to the tipler's wigwam, and we found him almost in a lifeless state. We searched every place, likely for him to secreet his rum, but to no purpose; but as we came from the wigwam, we found two sturgeon fish, which my friend attentively viewing, supposed the rum might be concealed within them—he ripped open the fish, and in each he found a bottle of rum, artfully concealed; this we soon destroyed, and left the wigwam and the drunkard—returned to my shop and went on as usual; I and my boy turning off work to advantage.

Soon after, as I and my boy lay in sound sleep, at midnight, I was roused by a heavy voice from without, calling me by name, demanding entrance? I knew his voice,* and refused to let him in; he persisted, and said he would come in, saying, I want to speak with you very much; I bid him go home and come in the morning; he made every effort to force open my door, but not succeeding, he came to the window, and forced the shutter open, discharged his gun upon me—the ball entered the side of my shop about six inches from my head, as I lay on my bed. This roused me, and springing up, I caught my gun which stood near me loaded with ball, (as was my practice always to keep my gun near me

* The drunkard.

me at night, to defend myself againſt every intruder,) ſtepped up to the window and ſhot him, who dropt and died inſtantly.

The firing of two guns in the dead of night, cauſed a general alarm through the village. A large number ſoon collected, and underſtanding the cauſe, took and put me under keepers, to be brought forth in the morning for trial. I contentedly ſubmitted, knowing my cauſe to be good, having acted on the defenſive only.

In the morning I was conducted to the place of trial, which was in the open air, and at a ſmall diſtance from my ſhop. On my coming near to the council of trial, a thought ſtruck my mind, that if the trial ſhould go againſt me, I ſhould be tortured in a ſavage-like manner; determining to die on the ſpot, rather than ſubmit to their tortures, which I had frequently before ſeen on their enemies. I aſked liberty to return to my dwelling, to adjuſt ſome affairs there—I gave my word ſoon to return, which they (knowing my exalted ſtation and importance with them,) without heſitation granted. I returned to my ſhop, and armed myſelf with two piſtols and a truſty knife; concealing them under my blanket. Thus prepared for every event, I returned to the court, who were formed in the following manner: on a block of wood fixed one end in the ground,

ground, about six feet from its surface, sat the chief justice; and at his feet on a small block, sat the criminal; on the right and left from the chief justice, sat a number of the chiefs of the Tribe, in a circular form; all sitting crosslegged. The court being thus seated, a profound silence ensued, which continued for two hours —they all sat staring on one another, as if at a loss in what manner to proceed—at length the cause came on, the accuser* stept forward, and affirmed that I had wantonly killed his friend by shooting him, who was in the lawful pursuit of his business. That I killed him, I did not pretend to deny; but affirmed that I killed him in my own defence; that he came to my shop at an unseasonable time of the night, and that with an intention to kill me, as I could plentifully prove—upon this, I begged leave to call forward the deceased's squaw, and the person present at finding the rum as before related—this was granted; the witnesses came forward. The squaw affirmed that her sanop, on coming out of his drunken fit, sought for his rum, but could not find it; that on this he appeared much incensed, enquired of her, who had got his rum; she informed him that Roooostontee and his friend had destroyed it; he raved round the wigwam and swore revenge, by killing Roooostontee; and that he on the night in which he was killed, left his home, having loaded his gun for

* The deceased's brother.

for the purpose of killing me. My friend asserted that he with me destroyed the deceased's rum;* and that the slain had frequently, after the rum frolick, swore revenge on me; which he (the witness) sooner or later, expected would be put in practice, as the Indians never pass over an affront with impunity.

The judge listened to the charge against me, and the evidence produced to substantiate my defence, appeared ripe to pronounce for or against me.

It is impossible for the reader to realise my feelings, at this most critical and important moment—before the tribunal of a savage, assisted by savage council only, whose friendship at best is but momentary. Oh! thought I; if my tender and affectionate father could but view me in my present condition; how would his parental bowels move for me? on his knees, with up lifted hands, would he plead, Oh! spare my darling son once more; set him at liberty—I know his innocence—let me once more embrace him, who was torn from my arms, doomed to bondage, and unjustly suffered already too much, but for savage nature to indure—come ye who are fathers, liberate him, and view the parental embrace, not to be realised, but by parents

on

* Which was done agreeably to a law, in that case made and provided.

on similar occasions. All this, and much more might have been uttered, had my father been present; but alas! he is at too great a distance even to hear my cry.

Such thoughts as I have just related, struck me with solemn awe; with trembling heart I wished for, but dreaded to hear the sentence pronounced from the judge's lips. The judge held in his left hand a long stick, his right hand grasped the dreaded knife. He with majestic look, turned to the circled chiefs, and ordered them, one at a time, to give their opinions for, or against the prisoner as he should direct. Those in favour, and willing to acquit him, should declare by lifting up their right hands—the dreaded moment came, and they one at a time raised their right hands; the judge carefully cut a notch on the right side of his stick, for every one in favour; on the left side he cut one notch for every up lifted hand against me. This having been attended to, the judge counted the favourable notches, and the unfavourable ones, and found the whole number (excepting two) were for setting me at liberty, and strongly recommended me to the good will of my fellow villagers.

This joyful event was publicly notified, and the national pipe brought forward and placed on the block, on which I sat when on trial; to which the whole village assembled and smoked in token of approbating the conduct *.

conduct of the judge in setting me at liberty; and in token of receiving me to their former favour and good will; no one (excepting those two who had voted against me) refused to smoke at the great pipe. Thus the matter ended, and I went much pleased to my usual employment.

I worked in my shop daily, but not without fear from those who appeared against me on trial, knowing an Indian's temper—they never forget a seeming injury; and knowing that those two were nearly related to the deceased—I therefore, always went armed, expecting some secret revenge would soon take place. However, my having gained the good will of our chiefs, by my heroic deeds on many former occasions; and my conduct in defending myself, when assaulted by my adversary, and manfully killing him, served to keep up my spirits tolerably well. But time, that great devourer of past evils, however strongly impressed on the mind, concurred in lulling me into too great a degree of security, expecting my enemies would forget, and pass over the supposed injuries done them; but in this I was mistaken, as by the sequel will appear.

Some time after having occasion to set and burn a kiln of char-coal, at some distance from my home; one night as I was tending my coal without any person with me, (having sent my boy home to

reſt) never leaving it myſelf day nor night, until fully burnt—[illegible]e one from the neighbouring buſhes, fired upon me, the ball entered my left thigh juſt below my hip bone; I fell immediately, and lay bleeding on the ground, unable to help myſelf—I made ſeveral attempts to riſe, but in vain—hallowed for help for a long time; at length a friend hearing my voice, came to me, and by his friendly aid, ſupporting me in his arms, I ſafely returned to my dwelling.*

On my return, my old doctor ſearched the wound, found that the ball was in my thigh, but could not extract it; ſhe applied ſome mollient plaſters, which in ſome meaſure eaſed my pain. After laying four days, ſhe delivered me of the ball, by ſqueezing the wound, which by this time had feſtered.

I was under the doctor's hands twenty days before I was able to walk with crutches. My lameneſs continued five months. The ſcar made by this ſhot, is viſible to this day.

Having in a good meaſure recovered, I reſumed my former buſineſs; my cuſtomers calling every day for my

* The Indian who ſhot at me, I afterwards learnt was one who on my trial voted againſt me; he immediately abſconded, and I never ſaw him after.

my work, having been for ſome time in want, occaſioned by my long confinement.

Nothing material turned up for, or againſt me for one year after. At length, wanting coal, I erected a new kiln, and in ſcraping up the leaves and dry duſt with my hands to cover it over, I rouſed a Rattle Snake; who in his anger bit my hand; at this I was much troubled, ſuppoſing the bite would prove fatal, but in this was pleaſingly diſappointed by an effectual cure wrought by a ſkilful ſurgeon, who ſoon came to my help, ſeveral of my neighbours accompanied her, who immediately wound a ſtrong cord* round my arm below my elbow, binding it ſo tight as to prevent the circulation of blood below the cord; this done, ſhe with a flint ſcarified my hand, eroſſing the wound in different angles; ſhe then with ſalt in her mouth ſucked the poiſon from the wound, on which ſhe ſtrewed ſome ſalt; this was repeated ſeveral times without looſening the cord until the next day; when the cord is taken off, the ſwelling ſubſides, a cure is effected, and my arm, which during the operation was numb and uſeleſs, immediately recovered its wonted vigor. Several times after I was bitten by Rattle Snakes; like applications were made, which effected like cures.

Notwith-

* Made from the ſinews of wild animals.

Notwithstanding I had got rid of one of my mortal enemies, one still remained equally revengeful. This brought me to a disagreeable situation, being always obliged to carry defensive weapons about me wherever I went, and never wishing to mingle with my comrades in their diversions—before this, I ever was one of the foremost in all our amusements.

In this troubled state I remained for some time, unwilling to unburden myself to any one; at length one of my most intimate friends being in my shop, having for some time observed my dejected countenance and reserved behaviour, anxiously enquired the cause; I taking him to be one of my most confidential friends, told him the real cause. He was much touched with my relation, but bid me to keep up a good heart; that I was among my friends, who would defend me at all hazards. I told him I did not doubt of the good will of my neighbours, and added that if ever I should fall by my enemy's arm, it would be in a sly, secret manner—he would take the advantage of me by waylaying my walks in the night, or when detained from home, as was the case when wounded by my former foe—to this my friend observed that this might happen, but he hoped not. He proposed, that if the hatred continued, I should leave this Tribe for two or three years, join some other Tribe, and there carry on my business, by that time he hoped my adversary would be dead, or forget the injury.

I thought

I thought much of this advice, and con'd it over frequently in my mind, not knowing how to communicate it to others; for to put the plan into practice, I muſt conſult all our chiefs, or not obtain their conſent; without it I could not depart, nor paſs any Tribe to a more diſtant one, without firſt procuring my paſs and recommendation from the Tribe to whom I belonged, and ſo on from Tribe to Tribe, until I ſhould find ſome one Tribe who would give me proper encouragement to tarry with them.

A ray of hope now flushed my mind, that I might once more viſit and enjoy my friends in my native country; I therefore determined to aſk leave of abſence for three years to viſit my friends, expecting that the chiefs would as readily grant me liberty to return to my friends, as to join ſome other diſtant Tribe of Indians. Flushed with this idea, I communicated my wiſhes to ſome choſen friends, they in my name went to the reſpective chiefs, who ſummoned a general council on the occaſion. After a lengthy debate, I obtained free liberty to be abſent for three years to viſit my friends, on my promiſe to return to them at the expiration of the term, (extraordinaries excepted) allowing me four young men to attend me to the next Tribe.

Having prepared myſelf by dreſſing in my beſt attire, equiped with the beſt gun I ſhould chooſe, and every

every other neceſſary, I took my leave of my friends, not without great regret, apparent on both ſides—many of my friends collected to bid the friendly adieu; here I could not refrain ſhedding tears, eſpecially on leaving my truſty boy, who clung around me, begging that he might go with me; but our chiefs would not conſent, expecting he might be of ſervice to them in my abſence, as he had now become a conſiderable workman.

With my waiters I departed in my canoe, ſteering for the main, which I ſoon recovered, and with our canoe, &c. we directed our courſe through the woods to the neareſt water, as there is no travelling a great way through this country without canoes, by reaſon of the many lakes and rivers.

After thus travelling fifteen days, we arrived on the borders of the next Tribe; here I made a halt, and ſent two of my waiters into their wigwams, with my paſs and recommendation from our Tribe, as was my conſtant practice to every Tribe through which I paſſed on my way to Canada. My waiters were kindly received, and obtained liberty to paſs through their nation.* The Tribe received me with peculiar ſatisfaction, knowing my Tribe, and my rank among them.

My

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*This Tribe is called Scarreoſaw, which ſignifies the Mooſe Tribe.

My tarry among them was but ſhort, puſhing forward towards home with all ſpeed. Here I diſmiſſed my waiters, who returned back to their homes; four others of the Scarreoſaw Tribe were allowed to accompany me to the next Tribe, which was invariably practiced by every Tribe through which I paſſed.

Having procured ſome proviſion, with my new companions I took my leave and departed, obſerving a northern courſe. This Tribe at their own expence provided for me a canoe and proviſion. We travelled on for thirty-three days before we came to the next Tribe; each day on our encampment, at evening, we took care to cook (except when on the water) a ſufficiency for twenty-four hours, frequently killing fowl and other game as came in our way. I was received by this Tribe with every mark of friendſhip. Here I tarried a ſhort time.*

During my ſtay among them, after diſmiſſing my former ſervants, this Tribe made the neceſſary preparation for my journey, in waiters, canoe and proviſion. In this people I obſerved a ſenſible difference between their language and ours, inſomuch that I could underſtand but very little of theirs, I muſt therefore be put to much difficulty in my travel, but the waiters who alternately

* The name of this Tribe is Iſeneto, which ſignifies the Beaver Tribe.

ternately waited on me, sufficiently understood the different language to transact the necessary business, so that I found no great difficulty of being introduced to the several chiefs with whom I had occasion to transact my necessary business—one Tribe sufficiently understanding the language of the next Tribe, and so on from Tribe to Tribe until my arrival within the limits of Canada. With my promises of future friendship with them, and not hesitating to mention my making them some valuable presents on my return, (for they were informed by my waiters of the object of my journey) if ever put in practice, with the usual ceremonies and necessaries I departed.

On my way I crossed a river very wide, the water appeared remarkably white, which I understood was caused by a bed of silver ore. Having travelled on in this manner for about nine months I came in sight of a large pond, on the opposite side was a village, the residence of another Tribe. After crossing this pond I sent two of my men to the Tribe as I had practiced heretofore, my messengers after about an hour's absence returned with the following story, that on their arrival they enquired for the chief or head Indian of that Tribe, they were informed that the Tribe was under the command of a very old squaw, to her they delivered their message, who replied that she would receive me provided I could stand her trial of my courage as a good warrior,

warrior, &c; saying that she had a method whereby she could distinguish a man of courage from a coward, that if I would consent to stand the trial, she was willing so far to receive me. On hearing this I entered the village, determining to stand trial, eagerly intent on my journey, determining to surmount every impediment; by the direction of my guides I soon found my lady's wigwam; on coming near, saw her standing at the door with a pistol in one hand, with the other hand she caught hold of my right hand and discharged the pistol, pointing it to my breast; at this I neither winked nor started back; she saw my firmness, pulled me into her wigwam, entertained me and my attendance in the best manner according to their method of treating strangers of the first rank.* The next morning the old squaw informed me that she would provide all the necessaries for my journey, I then dismised the young men who attended me to this Tribe. The old Queen and I soon became acquainted, and in my broken way I communicated to her the motives for my undertaking this journey, and some sketches of my former sufferings, &c; to all which she paid particular attention, and observing my sprightly actions and warlike appearance, made me an offer of being one of her first officers and favourites,

* I learnt that it was her practice to treat all strangers who wished her patronage by trying them as above, if they flinched they were deprived of her good offices.

favourites, and that I should marry her favourite daughter if I would tarry with her, with many other perſuaſive arguments. She endeavoured to prevent my purſuing my plan of returning to my friends, but all to no purpoſe—ſhe found that I would not tarry, made the neceſſary preparation for my departure, and in ſix days after my firſt acquaintance with her, I took my leave and departed, with four men, canoe and proviſion. My joy increaſing on my nearer approach to my own country ſerved as wings to waft me on.

I continued my journey from Tribe to Tribe in the ſame manner as before deſcribed. Some villages, the reſidence of each particular Tribe were diſtant one from the other, ſome forty, ſome fifty miles. On my way croſſed a very large and rapid river, ſupplied by the remarkable large ſprings on the ſide of a large mountain, not far diſtant from the place of the river where I paſſed over. I cheerfully went on with my men, canoe, &c. for about one month after paſſing over this river, I travelled on, and on the 19th day of June 1787, I arrived at Detroit after eleven years abſence.

Although now among my countrymen, I but poorly enjoyed myſelf for ſeveral days, having been ſo long abſent I had almoſt forgot my French language, and the inhabitants took me for an Indian; however,

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one day I entered the ſtore belonging to a Mr. Baibie, his clerk attentively viewed me, ſaw ſomething in my countenance different from the countenances of my Indian companions, aſked me in French, if I was all Indian? I anſwered him in the negative; on his queſtioning me further, I informed him, though in a broken manner, of my misfortunes among the Indians, and that my father lived near Quebec, on my leaving him in the firſt of the year 1776; the clerk immediately called Mr. Baibie and informed him who I was, of my ſufferings, whether bound, &c. This worthy man moved with the account I had given of myſelf, took particular notice of me, and gave me proviſion during my tarry at Detroit. Here I diſmiſſed my friendly companions, the Indians who came with me to Detroit; they bid me an affectionate farewel and departed for their homes. Mr. Baibie furniſhed me with money to pay my paſſage over the Lakes St. Clair and Erie, I heartily thanked my benefactor, took my leave of him after I had ſpent ten days at Detroit, and departed, homewards bound, and arrived at Lake Erie in a few days. Here I tarried but one day, from thence I went on by the way of Niagara Falls to Lake Ontario; here I tarried a few days, waiting for a paſſage over this Lake. I was much reduced, having ſold what trifles I could ſpare, at length hearing of a ſmall veſſel arriving from Cataraque, I immediately went on board, and to my great joy, found the commander to

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be my couſin from Quebec—we had not ſeen each other for eleven years; the joy felt by us both on this joyful meeting, is better felt than expreſſed—with this friend I croſſed the Lake and came to Montreal.

While at Cataraque, being in a lonely, diſconſolate ſtate, deſtitute of money and friends, I met with a gentlemen* to whom I communicated my wants; he, touched with my diſtreſs, at once became my friend, and being a man of compaſſion and large property, he took off my uncouth dreſs (Indian faſhion) and gave me one agreeably to the dreſs of the people with whom I now reſided—here I tarried for one month under the eye and aſſiſtance of my invaluable friend and benefactor—after which, as above related, I (my new dreſs giving me ſome uneaſineſs) aukwardly ſtrolled about for ſome time; at length finding a veſſel bound to Quebec, I engaged my paſſage thither, and after four days arrived at the city, the ſight of which gave me inexpreſſible joy. On my landing, my eyes were ſtruck with a moſt agreeable ſatisfaction, viewing now an object which heretofore, in my juvenile ſtate, filled me with ſingular pleaſure; anon an edifice of public reſort ſtruck me with inexpreſſible joy—walking from ſtreet to ſtreet, I ſaw many of my former acqaintance, to me fully

* Mr. Geroge M'Lone, a merchant of probity and large property.

fully known, but to them I was as a ſtranger—my joy on ſeeing them, many of whom being my former intimates at ſchool and juvenile excurſions, overflowed to that degree, that I could not reſtrain, but in a flood of voluntary tears of joy I ſtopped them, and caught them by the arm, with a ſobing heart, in broken French cried out, do you not know me? I am Charley, your once beloved and faithful companion in ſorrow and joy; I am he who you ſaw wontonly torn from your affections, and from the embraces of an indulgent, tender father, and by the command of a tyrannical ruler, unreſervedly given to the Savages of the wilderneſs, with them I have encountered many dangers, ſurmounted unheard of (by you) trials; I have ſought you with weariſome ſteps, and here in this beloved, peaceful city I have found you. On their recogniſing me, they with open arms received and embraced me, and with unfeigned friendſhip, one and all invited me to their reſpective dwellings.

With my quondam, boſom companions, I tarried but a few days, enjoying their ſincere congratulations on my ſafe return to the city, wherein my firſt young pulſe began to beat; my anxiety of ſeeing my dear father* and family, urged my departure.

I arrived

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* On my arrival at Quebec, I found that my father ſtill lived at St. Nicola.

I arrived at Quebec on Saturday, Auguſt the 10th, 1787, and on Monday following, I took my leave of my Quebec friends, and at three o'clock in the afternoon of the ſame day, arrived at my father's houſe at St. Nicola,* without much difficulty I found his dwelling, and eagerly entered; here I found a beloved ſiſter, who intent on her domeſtic affairs, on my entering took but little notice of me, however ſhe complimented me with a ſeat near her; I attentively viewed her, and eaſily diſcovered in her countenance a family likeneſs. I was eager to inform her of the cauſe of my viſit; I therefore began to converſe with her, as who is the maſter and owner of this houſe? is he within? or gone ſome diſtance from home? to which ſhe anſwered, this houſe is owned and occupied by Mr. Louis Ruſoe D'Eres, who is now in his ſhop hard by; I then queſtioned her about the owner's family? ſhe informed me that his family was but ſmall, having heretofore had a large one; that but three children were left, ſhe being one; that the family had been unfortunate, having parted with two ſons much beloved, one was gone to France to perfect his trade, being a limner, the other, a beloved brother, the youngeſt of the family, was by a more than brutal decree given to Indians, and by them carried to their far diſtant dwellings, this by my aged and tender father

* The diſtance from Quebec being but nine miles.

father was ſeverely felt, for many days and lonely nights he lamented the loſs of his much beloved ſon, would often in the extremity of grief cry out, Oh my ſon! my ſon! how waſt thou torn from thy fond father's embrace? and that at a period moſt engaging, and what adds to my infelt ſorrow, given to the uncultivated Savages of the trackleſs wilderneſs, where nothing but brutal roar, increaſed by the more brutal manners of caſe-hardened wretches, ſtrangers to every feeling of humanity; all this and much more was the daily effuſions of my father's parental breaſt. I too, ſaid my ſiſter, mingled my tears and cries with the beſt of fathers, but alas! alas! our ſighings were loſt in air, my once beloved brother is gone, no more to be ſeen and careſſed by his fond father and deareſt connections.

This moving account given by my ſiſter, entered my inmoſt ſoul, and rouſed all my paſſions to the higheſt key, for ſome time I was unable to utter even one word, at length my tender paſſions but a little ſubſided, I began by informing her, that I had travelled among Indians of various Tribes, that in my travels I heard much of a perſon who had been wontonly delivered to them, that I had often heard his lementations echo through the uncultivated deſert; at this ſhe attentively eyed me, and burſt into tears, here a ſcene opened impoſſible for me to deſcribe; here ſat a long abſent and

almoſt

almoſt forgotten brother, there a beloved ſiſter, eagerly catching every falling word from the lips of a friendly ſtranger—I could no longer refrain, but ſprang from my ſeat, caught her in my willing arms, and with a ſtammering voice, exclaimed, I am your brother! I am he who was torn from my friends and ſuffered, was dead to them, now alive to declare to you what I have experienced in the various turns of Providence during my long abſence—does my father live? is his life ſtill continued to receive the filial embrace? and to give the parental welcome? my ſiſter was much overcome and for awhile could not realiſe my ſafe return, ſhe at length recovered, ſaying, ſtay my brother, I will haſten to my father. My ſiſter ran to my father, found him in the ſhop directing his workmen, ſhe immediately informed him of what ſhe had ſeen and heard, he liſtened with indifference, ſaying all this cannot be true, your brother is long ſince dead, your informer is ſome impoſtor, who on hearing the particulars of our loſs in your brother, now to curry favour with us, has contrived this plauſible ſtory to impoſe on us. Her tarrying ſo long increaſed my deſire to ſee him, I ran to the ſhop, on entering I at once knew him, he turned towards me and caught me in his arms; now thought I, my joy is compleat, my toils are at an end, once more I realiſe the embrace of a long abſent father; begone ye deluſive fantoms, keep back ye viſionary dreams, let

let me bathe, ſecurely bathe in the joyful tears,* and embrace the tendereſt of fathers; to this the ſpectators could but utter, how tender the embrace of long abſent friends?

After many expreſſions of unfeigned joy, we retired to my father's houſe, where he gave me a minute account of his trials after I left him, of my brother and other ſiſter. He told me that he and my brother were confined in the guard houſe during the American war, and at the commencement of peace were liberated; that he had ſuffered much in his property, having loſt his real property in Quebec, in conſequence of his taking an active part with General Montgomery, as has been related; that my brother was gone to France; that my other ſiſter was now in a family ſtate, having been married about two years.

My father being (previous to my return) left without a ſon, he propoſed that I ſhould tarry with him and go on with his black-ſmith's buſineſs—to this I readily conſented, and went on in that line four years, enjoying myſelf with my friends, with as much eaſe and ſatisfaction as if I had been with them from my youth, forgetting all things behind, looking for better things

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* The relater ſuppoſes that joyful as well as ſorrowful tears alternately flow.

to come. Thus I went on until an unexpected letter from Montreal marr'd all my comforts.

Two Indian chiefs arrived at my father's with a letter from Colonel Campbell* at Montreal. On their coming I was much alarmed, knowing them to belong to a Tribe through which I passed, when on my return to Canada. I communicated this to my father, who was much troubled and advised me to take no notice of his letter, which was to invite me to repair to Montreal, there to undertake to go as interpreter among the Indians to negociate the business for the English among them. My father anxiously enquired of the chiefs what Mr. Campbell wanted of me? why he had sent for me? they replied, they knew nothing of the business. I hearing of Colonel Campbell's gentleman-like character did not hesitate, but with the chiefs set off for Montreal.

On my arrival Mr. Campbell informed me, that he was in want of an interpreter to go with the Indians, &c; the Indians recognising my person, claimed me as having received many favours from them, when among them. On this I began to fear some trap was layed to carry me back to the Indians.

The

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*An officer of distinction at Montreal, and overseer of the English trade with the Indians.

The very idea of returning among them was sufficient to forbid my undertaking, I therefore discovered a backwardness; on which Mr. Campbell used many persuasive arguments to gain my consent; as that I should be allowed captain's pay with rations, and other priviledges annexed to that office; that those Indians came for this purpose three hundred miles, and could not be denied; that the trade with them was of the greatest consequence to the British nation.* All this Mr. Campbell supposed was a sufficient inducement for me to engage in this important mission, and proposed that I should take the oath of office and of allegiance to the British King, &c. &c. This sensibly touched me, at once realising my former treatment from that King's officers. I was so much irritated that I shew my resentment in words, (perhaps too severe) this the Colonel resented as pointed at him and his King; he called a guard to take me into custody—this incensed me but the more; I was so far from being intimidated, that I even damned him, and defied his guard. The Indians being now absent, I turned my back, ran to the river, jumped into a boat, which fortunately presented for my escape. In this boat I crossed the St. Lawrence and with all speed made towards St. Nicola.

Colonel

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* This trade with the Indians consisted in furs of various kinds, large quantities of which were annually exported to England.

Colonel Campbell immediately dispatched a messenger with a letter to governor Carlton at Quebec, containing an account* of my escape, and the necessity of apprehending me. This messenger arrived at Quebec nearly as soon as I arrived at St. Nicola, and within two days after my arrival, a serjeant with his guard properly equiped, came to my father's house in quest of their prey—on hearing this I armed myself, went out to them, and informed them that I was determined not to be taken alive, that I would kill the first person who should touch me—this brought on a parley, they informed me that they did not wish to injure me, that they had no orders for this; on this they retired to a neighbouring house, which gave me an opportunity to reflect on my situation and mode of my future conduct.

On a mature deliberation of my present situation I thought it best to decamp,† and push for the United States, hoping there to find a secure asylum from the British. This plan I communicated to my father, and to some few of my best friends—this they consented to reluctantly, in hopes of my safe return to them at some

* As I afterwards learnt from Montreal, and that he considered me as engaged in the British service.

† As I expected another visit from them, and the uncertainty of the success.

ſome future period. Having their conſent and approbation, I prepared myſelf as well as my time and circumſtances would allow.

I left my father's family, directed my courſe to St. Johns, where I ſafely arrived; here I procured a paſs to Onion Rriver, Vermont State, and arrived without much difficulty, and let myſelf to General Allen, with whom I wrought one month; he not having any further employ for me, I then engaged with a Mr. Boynton an innkeeper for two months, to work at the blackſmith's and farmer's buſineſs; I alſo wrought at my trade with a Mr. Collins.

One Evening at Mr. Boynton's, I found two men* who came from Montreal, bound to Hatfield and Northampton—I ſuppoſing myſelf to be at too ſhort a diſtance from Mr. Campbell, and that he might by ſome means find out my place of abode; I therefore engaged a paſſage with the travellers in their carriage, intending to puſh further on towards Boſton or New-York.

On our arrival at Northampton, they generouſly gave me half the ſum agreed on for my paſſage, having paid an equal proportion of our expence on the journey. I endeavoured to enter on ſome employment in this.

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* White and Chapin.

this town, but found none—parted with my two friends and left the town, having Boston in view—travelled on the road leading thither; at length coming into Brookfield, I again offered my service, but finding none at my trade—at length I entered the house of a G——m M——e, and enquired if they wanted to hire a good hand to assist them in their domestic business? on my putting my question, a rough looking, hard fac'd old man,* setting by the fire place, turned to me, questioned me of my good qualities and skill in work? I answered that I was acquainted with the blacksmith's business, that I also had some knowledge of farming, and of other domestic employments, that I had sought employment at my trade, but of late found none, that I was willing on proper encouragement to engage in farming, &c; to which he listened, and replied that he was not a mechanic, but that he was a farmer and wanted help; I said I should be glad to engage with him if agreeable: he made me an offer, which although small wages I accepted, and covenanted to tarry with him seven months. Here opened a new scene, being unaccustomed to this new employ; however, I made the best of a bad bargain, and exerted every nerve to please my employer, but my attempts were fruitless. He treated me with rigor; turning me out early, and keeping

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* This man I found to be the head of this family, and that he ruled it as with a rod of Iron.

ing me late in the meaneſt and moſt arduous labour; turning me from his table into the kitching among his negroes, and other menial ſervants, with whom I drew an equal ſhare of coarſe and rough food—at night I was obliged to turn in with a boy who invariably ſtuck to his rule of wetting his couch every night, not with tears only, but with a liquid, the Engliſh name of which being ſo diſagreeable I forbear to pronounce, although a monoſyllable. In this diſagreeable ſtate I wrought with him through the ſeven months, for which I engaged. My employer treated me thus roughly thinking to oblige me* to quit his ſervice before my time of engagement expired, thereby to clip me of my wages; but in this he was miſtaken—in many other reſpects he treated me with more than ſavage brutality (executions only excepted) inſomuch that I frequently wiſhed myſelf with my Indian friends, at Scanyawtauragahrooote Iſland. With much difficulty I recovered my wages of this churl; who anſwered to every bad quality both in mind and perſon. After this I let myſelf out to work at my trade for fifteen months with a Mr. Abbot,† who carried on the ſmith's buſineſs with diſpatch, and to good advantage. My tarry with this man was moſt agreeable, he & his family treated me in every reſpect with humanity, and on all occaſions with tenderneſs. Here I became acquainted not only with the inhabi-

tants

* As I afterwards learnt. † Mr. Abbot lived in Brookfield.

tants of this, but of the neighbouring towns alſo. Before the expiration of my term I engaged for with Mr. Abbot, I found an opening at Spencer, a neighbouring town ſuitable for my buſineſs—thither, on the expiration of the term I engaged for, after receiving my wages, I removed, and with ſuitable encouragement ſet up for myſelf; ſoon became acquainted with the inhabitants, and gained much cuſtom.

Thus ſeated, I began to turn my mind upon the comforts of a conjugal life, having previouſly gone through my portion of ſorrow and fatigue. I became acquainted with a female* of this town, to whom I made my addreſſes, and in a proper time, agreeably to the cuſtom of this country, made her my wife—this took place Auguſt 19th, 1794. In this town of Spencer I tarried thirteen months after marriage, enjoying all the comforts of a domeſtic life, ſurrounded with many friends, formed by my new conjugal connection.

This town is an inland ſituation, made up principally of farmers—my unaccuſtomedneſs to work ſuitably for them, led me to conſider this town not as a ſuitable place for my future reſidence and employ; I therefore ſought for a town better ſituated for ſuch buſineſs, as I was moſt acquainted with and beſt calculated to purſue.

I made

* Miſs Hannah Prouty, a maiden lady of good repute, and a branch of a reſpectable family.

I made all the enquiry in my power for such a town; at length, hearing much said of a northern State,* that business was carried on there to great advantage, I resolved to try my luck in that quarter: with this view I left Spencer—travelled until I came to a town which on my first entrance agreeably struck my mind—here I sought employ, and luckily found a man† who wanted my work; with him I engaged, and from him and his family received much kindness. I became intimate and made him my confidential friend: he having learnt the history of my past life, and future wishes, encouraged me to set up my business in the town, by whose friendly advice and assistance I made an attempt, and found it successful in gaining custom and credit.

Soon after my settlement in my new and last station, I sent for my yokefellow, with whom I now reside in a most agreeable situation, where I hope to continue so long as my strength, skill and integrity shall aid me in gaining custom and reputation, as becomes all good citizens.

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*New-Hampshire. †Mr. J. C. Smith.

APPENDIX.

MUCH hath been ſaid and publiſhed (by the learned) on the origin of the aborigines of this country at different periods, ſince the firſt diſcovery and ſettlement of America, by Europeans. However plauſible their hypothetical mode of reaſoning may be, nothing as yet hath ever appeared ſufficiently concluſive on that ſubject, and I conceive never can be, as the materials neceſſary for compiling an authentic hiſtory never can be obtained; the natives not having it in their power to give any account from whence their anceſtors ſprang, nor even to give any account of matters that have taken place in modern times any further back, than by ſaying that ſuch and ſuch matters, as battles fought by them and victory on their ſide ſucceeded, &c. ſo many moons paſt, (as they count by moons that alternately ſucceed after ſuch events.)

Any further attempts, therefore, to trace Indian chronology ſo far as to reduce it to any tolerable degree of ſatisfaction, muſt be fruitleſs; however, I leave that to thoſe who are pleaſed with the ſtudy of antiquity,

ty, and who are fond of drawing positive consequences from (as they say) circumstantial premises.

As my residence among those Indians to whom I was given was for a considerable length of time, the account I propose to give of them may be depended on, having been an eye witness to many of their movements, both in war and peace, myself being accounted by them, as one, and that of no small consequence, both in the cabinet and in the field of Mars.

That the reader may have a better idea of their manners, customs, &c. &c. I shall give it in chapters, as by the following sequal may be read.

My acquaintance with the Tribes of Indians in the vicinity of the island of Scanyawtauragahrooote, was but small, although with that Tribe ten years. I shall therefore confine myself to as particular a description of the Tribe, their manners, &c. with whom I resided. That Tribe was the most numerous (as I was informed by their chiefs) of any in that part of America, and most warlike, as I often realised this during my residence with them, not having known them once to fail in their warlike feats, either defensive or offensive.

CHAP.

CHAP. I.

Of their Persons, Dress, &c.

THEY are in general tall and ſtrait limbed. A deformed perſon is rarely to be found among them. Their ſkin is of a copper colour—their eyes are large and very black, and of a piercing ſight, diſcovering objects, though ſmall, at a great diſtance, inſomuch, that they ſeldom fail of ſtriking the mark aimed at by the guide of the feathered arrow. Their teeth are well ſet, and ſeldom fail, even in old age—their breath ſweet as the gentle zephyr of an unclouded morning of May—their cheek bones are rather raiſed, more ſo in the female than the male; the former are more fleſhy, and ſhorter than the latter. The hair of both ſexes is very long, coarſe, and of the blackeſt hue; the females pride themſelves much in the length and ſtraitneſs of theirs; for this purpoſe they frequently apply Bear's greaſe, and a certain powder pulveriſed from the bark of elm or brown aſh; thus prepared, they hang to the extremity of their hair lead weights, which ſerves to facilitate the growth.

The Indians are careful to prevent the growth of any hair upon any part of their body, the hairy ſcalp only excepted. The males extract their beards, &c. with

with nippers made of wire, procured from the Spaniards.

The males of all ranks, from the warrior to the pappooſe, are marked with the ſun on the outſide of the right leg, the moon and ſeven ſtars on the inſide of the ſame: thoſe of the males who have diſtinguiſhed themſelves by their extraordinary exertions in war, and thereby acquired great names, are diſtinguiſhed from others by the ſingular dreſs of the head. The hair is plucked from the head, except a ſmall portion on the back part the bigneſs of a man's hand; the hair thus left on is permitted to grow to a great length, and ornamented with ſilver broaches and feathers of various colours, from the crown of the head to the extremity of the hair. Their blankets alſo, are of the firſt quality, and ornamented with ſilver claſps; the firſt, which is fixed at the nape of the neck behind, is as large as a crown piece, and are placed equidiſtant in a ſtrait line to the bottom of the blanket. Each claſp or broach (for 'tis immaterial which, juſt as it ſuits the hero) proportionably decreaſe in ſize from the uppermoſt to the lowermoſt, which is fixed at the loweſt extremity, and not larger than a piece of ſilver coin of the ſmalleſt value. The perſons thus decorated, are reſpected by the commonalty at feaſts, tournaments, and all public games, as the nobility and gentry of European nations are by the peaſantry.

The

The Indians of both sexes are fond of paint, and use it on all occasions. The males in going to war paint their faces of different colours, the right side black, the left red, sometimes in chequers of various colours, as black, red, green, yellow, &c. The females paint a small portion of each cheek of vermillion, at some particular seasons their arms and necks, their breast also they pay particular attention to. Those of the better sort suspend rings of gold or silver from their noses and ears.

The common dress of the males consists of a blanket, clout and shirt, unconfined at the rists or collar, this would confine their arms so much as to prevent any great exertions of the body; their legs and feet are covered with stockings of Beaver skins, and mogasons of Moose hide poorly dressed. Their blankets are carefully thrown over their shoulders, holding the upper end by two corners; with a trusty knife in one hand, pipe, tobacco pouch, &c. in the other, they walk about the village; but in their dances, they throw off the blanket.

The females wear a covering, some of leather, others of linnen, when they can procure it from the Spaniards; this often happens, which covers the peticoats* down

* Their peticoats are made of Moose hide or coarse cloth, when attainable.

down to the knees—their legs and feet are dreſſed like the males.

The manner of conſtructing their wigwams hath already, in the memoirs, been ſufficiently deſcribed. Their utenſils for domeſtic convenience, are in general tolerable, ſuch as braſs kettles, both large and ſmall, as occaſion requires. Knives are ſeldom uſed but in ſcalping and carving on wood, making wooden ladles, &c. Their veſſels uſed at feaſts are wooden diſhes and bowls; into which the prepared food is dipped by wooden ladles. Every member of a family or collected multitude, is furniſhed with a wooden ſpoon tolerably executed.

Their other furniture conſiſts of beds, formed by piling up ſkins of Bear, Beaver and Buffalo, to about two feet from the ground, on which their beds, without order or diſtinction, are placed. The beds of the parents are indiſcriminately prepared, ſo that the parents' lodging one night, often becomes the lodging of the ſons or daughters the ſucceeding night, and ſo on juſt as it happens. A perfect harmony, however, prevails through each family, both at their meals and retirements.

CHAP.

CHAP. II.

Of their Manners, &c. &c.

THE males in general live an idle, careleſs life, never undertaking buſineſs in a domeſtic line, leaving that to the females, who not only execute every kind of manual labour at home, but are obliged to travel into the woods and bring home the game, whether great or ſmall, when obtained by their huſbands.

Each family hath a particular ſpot of ground aſſigned it by the chiefs, whereon to raiſe corn, beans, &c; all which is tilled by the females of each family, and in autumn, whatever grows thereon, whether corn or any other vegetable, the profits of their labour is carefully ſecured, ſo that the males are left to their eaſe, while at home, realiſing that the wife is truly an help meat.

What adds much to the arduous toil of the women already deſcribed, is, they are obliged to carry with them into the corn field ſuch infants as depend on the mother's breaſt for ſupport. Thoſe children are carefully laſhed to the concave ſide of ſome thick bark, or to ſome piece of wood formed for that purpoſe. From the wigwam to the field the tender mother carries her babe

babe flung to her back; when arrived, she seeks for some sure and trusty prop, to which she ties the rising hope of her family in such a manner, and in such a situation, as by the gentle wind and melodious notes of airy songsters, the child securely sleeps until exhausted nature rouses the body, which by its infantile cries soon brings the nurse, who from the yielding breast supplies the calls of nature with ambrosial treat; this (drawn through canals unimpaired by time, or the more dangerous assaults of intemperance, long multiplied and handed down from mother to daughter) affords a liquor at once nourishing and salubrious. The tender offspring therefore is reared, corporally, active and vigorous; the young and expanding mind, the better part must have an almost unbounded latitude for growth when assisted by the more accomplished artist; for want of this, the young savage dwindles down to as abject a state of uselessness as the long cultivated debauchee in (what are called polite and well informed nations.)

The males are careful not to intrude into the females company at particular times, when obliged secretly to retire—during the continuance of certain periodical evacuations to which the females are peculiarly incident, or in the more important hour of nature's struggle into life.

Both

Both ſexes make and receive viſits at proper times. Whenever a woman viſits her female neighbour, ſhe enters the wigwam without reſerve, and with an open, unreſerved frankneſs, peculiar to a people uncloged with unmeaning complimentary ſentences, (never to be found in female companies of the more polite, whoſe viſits are managed with futile and evaſive words to little or no purpoſe, and of no more conſequence nor edification, than whether a cat, to be a good mouſer, ſhould be black or white) the converſation turns upon ſubjects peculiarly adapted for domeſtic uſe and national profit, ſuch as the beſt method to cultivate the ſoil in proper ſeaſons—to rear their tender offspring in the beſt manner for future uſefulneſs, both in the cabinet and in warlike feats—teach them in their reſpective lines, both male and female, the beſt and ſafeſt mode of purſuit, which if perſevered in, will lead them on to honor and reſpectability, both in their own nation and with the Tribes of the vicinity.

Such is the conduct of the reſpective nurſes towards their ſeveral charges, leaving the management of national concerns, more weighty and more important for national protection to the males, whoſe buſineſs it is to plan and execute all matters tending to peace or war. In overtures for peace made by the oppoſing enemy, they with all the cool, diſpaſſionate attention neceſſary to determine ſo important a matter enter on the ſubject,

and

and in open council,* one at a time gives his opinion for or againſt the propoſals, ever keeping their national honor in view. But of this ſubject and their manner of managing their wars, muſt be left as the ſubject of ſome future chapter.

CHAP. III.

Of their Method of Reckoning Time, &c.

WHEN we conſider that the Indians are totally ignorant of aſtronomical calculations, whereby with preciſion to determine the regular revolutions of the planetary ſyſtem or periodical returns of the revolving ſeaſons, we are ſtruck with aſtoniſhment—when we are told that their mode of calculation never fails of a ſatisfactory concluſion, that at leaſt 'tis tolerable.

They divide the year into twelve equal parts, accounting the waxing and waning of each moon through the year for one equal part thereof. They pay particular attention to the firſt appearance of each moon, and on the occaſion repeat ſome animating expreſſions, heightened by ſome harmonious ſounds. Each month through

*The council conſiſts of all the chiefs of the nation, which are conſiderable.

through the year with them hath a name expreſſive of its ſeaſon, as March, with them, begins th. After the vernal equinox, they call

March,	Firſt ſpring moon.
April,	Second ſpring moon.
May,	Third ſpring moon.
June,	Firſt ſummer moon.
July,	Second ſummer moon.
Auguſt,	Third ſummer moon.
September,	Firſt fall or autumnal moon.
October,	Second fall or autumnal moon.
November,	Third fall or autumnal moon.
December,	Firſt winter or froſty moon.
January,	Second winter or froſty moon.
February,	Third winter or froſty moon.

When the moon does not appear they ſay it is dead: when it firſt appears they ſay it is come to life again. They make no further diviſion of time into weeks, hours, &c; but when conveying the idea of a day they call it a ſleep.

They are totally ignorant of geography, yet will draw on birch bark, charts tolerably exact of their country, &c. They direct their travels in the night, when

when the moon does not shine by the polar star. They form on the distance of one place from another by one sleep or one day's travel; each sleep they allow to be about twenty or twenty-five miles per day. They have no idea of arithmetic.

During my tarry with them I frequently endeavoured to instruct them in my mode of reckoning, but their fondness for prefering their own, by counting a certain number of beads, prevailed; I therefore gave over any further attempt.

CHAP. IV.

Their mode of Government, manner of conveying Intelligence to other Tribes in Alliance with them, &c.

THE Scanyawtauragahrooote Tribe being very numerous and warlike, particular care is taken, both in domestic and distant operations, when called separately as a nation, or in junction with some other Tribe. The persons who are chosen to conduct as chiefs (for they are considered as separate departments) act separately. The one who conducts the operations of war and peace, is one who has long been approved

in

in warlike feats, for he rises purely by merit, is preferred, and is implicitly obeyed, no one ever daring to oppose his mandates; but may, when called upon by the chief, give his opinion on the best and surest mode of advance or retreat.

The person who conducts their internal police, is one who hath by long and often tried abilities approved himself one of sound and judicious abilities; most likely to govern without austerity, partiality or prejudice whatever he undertakes to decide upon. He pays particular attention to the charge alledged against the offender; never admits circumstantial evidence as having any weight, either in condemning or acquiting the accused. All the evidence pro and con, is impartially weighed, and without favour or affection decided upon. Those of the males who are distinguished as above described, are ever elected whenever a vacancy requires a new choice, never admitting of hereditary successions.

In their domestic government, a number of persons are elected to execute matters of less consequence; as to put into execution certain mandates issued by the commander in chief, and are often called upon as assistants to the supreme judge, in trying and deciding matters of life and death.

Whenever

Whenever occaſion requires to ſend intelligence to diſtant Tribes, 'tis done by arranging a certain number of beads of different colours, in ſuch a manner as to convey the intended idea of intelligence. The bead which is to begin the firſt word is ſtopped up at its eye, and is of a larger ſize. A number of beads of the ſame colour are placed in a direct line to the right, and ſo on, alternately placing different coloured and ſized beads ſo as to convey the whole of the propoſed intelligence. The perſons thus informing, and thus receiving intelligence, are ſufficiently inſtructed ſo as to convey and receive certain and infalible intelligence.

Soon after the death or reſignation of any one of the commanders in chief, the whole of the males aſſemble for a new choice, which is made in open air, and in a convenient place for that purpoſe. The national pipe is brought on, and a large block is fixed in the ground at a ſmall diſtance, on which the candidate is placed, croſslegged (for they ſet up but one at a time.) The matter is determined by the number of perſons who alternately ſmoke at the pipe: if a large majority uſe the pipe at this time, 'tis determined in favour of the firſt candidate, if otherwiſe, a ſecond is ſet up as the firſt, and the Tribe proceed as before, and ſo on until one is choſen by a majority of ſmokers preſent.

Whenever a perſon is choſen, proclamation is immediately made of the perſon, his age and qualities.

If

If he accepts the office, all persons without distinction encircle him; he then makes a lengthy speech, declaring his acceptance and determination strictly to adhere to their national laws, and his determination inviolately to hand down to his successor all the rights and ceremonies peculiar to their nation. The multitude are then dismissed. The sachem exercises all the authority given him as handed down by his predecessor, until his power ceaseth, which is at his death or resignation only.

As it rarely happens that any one resigns his office, electioneering but seldom takes place among them. It often happens that the young warriors are called upon to assist in council on matters of war or peace. They attentively listen to the arguments for or against any proposed question, never speaking on the subject; but by saying I approve or disapprove, and that will do or will not do, just as it suits him. The whole debate ends by the largest number of answers as above.

The war and civil departments are by their primary constitution* so formed, that one never interferes or clashes with the other. Each branch strictly adhering

* Their code of laws are handed down inviolate from generation to generation, and are the same that their ancestors have to.

ing to the laws formed to support and to carry into effect, the mandates issued by its particular commander in chief.

Such is the power of long habit, no one of inferior rank ever shews the least reluctance in performing whatever is in his power, sparing no pains day nor night, but cheerfully executes all orders properly authenticated, even at the hazard of his life; ever keeping it in his mind, that to preserve his own life and property, 'tis necessary to dedicate his own power and time to the national welfare. However, it some times (though rarely) happens that one or two will resent and endeavour to frustrate the purposes and decrees of the civil magistrate, as was the case on my trial. Whenever such conduct is discovered, the offenders are punished with death, and that in a most excruciating manner, unless prevented by the delinquents leaving the nation for ever after.

CHAP. V.

Of their Feasts and Dances.

FEASTING and dancing, among the Indians, are accounted the most honorable and satisfactory past time. Nothing is wanted, in their power to furnish, on public feasts, to render the entertainment most agreeable. The

The animal food they uſe principally, is of the Buffalo, Bear, Beaver and Racoon, with many other ſmall meats, as their appetite may direct their choice.

Whenever a public feaſt is propoſed by the commander in chief of the civil department, preparation is immediately made in ſome airy and convenient ſpot; for the whole Tribe, male and female, aſſemble.

A certain number of cooks and waiters prepare the food, by boiling Bear, Buffalo, Beaver, Deer and Mooſe—but above all, the tail of the Beaver is prefered and ſerved up to the commanders in chief. With this variety of meat is added Indian corn and beans, all boiled together in ſuch a manner that it is eat, both fleſh and vegetables, with ſpoons only.

The feaſt being prepared, the multitude aſſemble and form a circle on the ground croſslegged—in the centre the national pipe is placed, in a manner already deſcribed. The two chiefs ſit near the pipe on blocks croſslegged. A particular attention is paid to them by waiters of diſtinction. As ſoon as may be, the collected citizens are ſerved by waiters placed on different quarters, with the food in wooden bowls, each one ſeparately—to each a wooden ſpoon is added. By a particular ſign given by the maſter of ceremonies, every gueſt begins at one, and the ſame time, ever bearing in mind never to crack a bone which may fall to his ſhare, and to eat all contained in his diſh.

The

The feaſt ended, they all riſe and carry towards a large fire, (prepared for the purpoſe) his bowl, into which the bony contents is flung, and there left to conſume. This done, the bowls and ſpoons are carefully ſecured in ſome convenient department, always ready for future uſe.

The aſſembled multitude then ſurround the great pipe, and (led on by the commanders) alternately ſmoke, which further cements the nation. Dancing now takes place, which is performed in equal diviſional parties, led on by each reſpective maſter, with an equal number of muſicians, each furniſhed with the inſtrument of muſic already deſcribed, or in want thereof, with a braſs kettle turned bottom upwards. The muſic being well performed, ſerves to animate the dancers, and adds much to the entertainment: each dancer carefully obſerves time, as beaten by the players.

After dancing for ſome conſiderable length of time, a new ſcene takes place, which begins by ſome diſtinguiſhed warrior, who ſteps forward and in a loud, vehement voice, harangues the multitude to the following purpoſe, viz.

"Whenever I view you in a collected body, and realiſe your ſtrength and ſkill in wielding the truſty bow and never failing arrow; at the ſame time knowing

ing your valour in battle, your unanimity in council, I am ready to exclaim, Oh happy nation! happy beyond the conception of your envious neighbours: you have nothing to fear, not even from the most formidable enemy, however famed for planning and executing feats of war.

"Your situation is such, having good lands for tillage, and hunting ground sufficient for the support of your families at home, and the warrior whenever called to defend his national, unimpaired liberties. Add to this the great abundance of fish swimming in our rivers and lakes, to be caught in the most rigorous as well as the more mild seasons of the revolving year. Go on my brethren to cultivate the more mild and harmonious spirit now prevailing among you. Let no root of bitterness spring up to choak the better growth of peace, at different periods sown and cultivated by your respective leaders."

To this they all give their approbation, by whooping, clapping hands, and at proper intervals pronouncing the words, true, you have told nothing but the truth; united we stand, but divided we fall. Then each one adds Peacock feathers, and other party coloured ones to their caps, &c.

During the whole scene they make use of no other liquid to moisten their throats than pure water, to

which

which they add a ſmall portion of Indian meal, made better by a ſmall quantity of ſap ſugar.

The multitude being ſufficiently ſatisfied and tired, the aſſembly is diſmiſſed, and every one peaceably retires to his or her wigwam.

Feaſts of this deſcription never take place, but in times of public joy. Feaſts in families on weddings, &c. leſs ceremonies are often obſerved, but more of this hereafter.

CHAP. VI.

Of their Hunting, &c.

THE ſupplies of the more ſubſtantial part of their food being obtained by hunting, 'tis neceſſary that a very conſiderable portion of their time ſhould be taken up in this moſt neceſſary article. Great care therefore is taken that every riſing generation of the males ſhould be well inſtructed in this art.

They are early taught the uſe of the bow and arrow, by ſhooting at marks fixed at a proper diſtance from the archer. This is daily practiced until the young pupil becomes a complete markſman, not inferior to his

his inſtructor. They are alſo practiced in wielding the tomahawk, which is peculiarly ſerviceable in hunting, &c.

The hunting ſeaſon approaching, peparation is made for that purpoſe by fixing their traps, bows, &c.

The firſt hunting ſeaſon commenceth about the firſt of November annually, and continues with but ſmall intervals during the winter, until March: after this month, and ſo on during the ſummer, animals of every ſpecies are of leſs value, whether for food or clothing, &c.

The quadrupeds they principally aim at in hunting, are the Buffalo, Deer, Mooſe, Bear, Otter, Beaver, Raccoon and the Porcupine. At this time the indolence peculiar to the hunters during the ſummer ſeaſon is loſt, and an active, perſevering, indefatigable ſpirit pervades the whole.

They are ſagacious in diſcovering the retreat of the animal they propoſe to hunt, and are equally ſo in the means uſed to deſtroy it. They can eaſily diſcover the footſteps of the Beaſts they are in purſuit of, although imperceptible by every other traveller, and with certainty follow their prey through the pathleſs wilderneſs.

Their particular movements on this occaſion, are by a council in the previous ſummer determined upon,

as well as the number each party shall consist of (for they hunt in different companies, and pursue different routs.)

Their method of hunting the Buffalo hath already been described.——Previous to each company's setting out on their different routs, agreeably to the determination of the council, every person belonging to each company prepares himself by fasting three days; during which, he neither tastes of food nor even water, nor suffers his dog, who he proposes to accompany him, to eat any thing. During this self denial they appear alert and happy.

The reasons they give for this fasting, is, that it keeps off the evil spirit, and renders their enterprises most propitious; that it causeth them to dream what course to pursue in order to obtain the best and greatest quantity of game, &c.

All the prerequisites being made ready, each party sets out under the direction of some long experienced hunter, taking with them their dogs and a small number of young archers.

Various methods are practiced to hunt the Deer: sometimes by shooting him with the arrow, sometimes by knocking him in head with the tomahawk when overtaken in deep snow; but the most effectual method

is

is by forming a triangular fence encloſing a ſmall piece of meadow, to which they reſort.* This fence is conſtructed of pliable poles interwoven between poſts ſet up at a proper diſtance one from the other. Within this triangular fence ſnares are prepared from the rhine of certain weeds, not unlike the nettle of this country, ſpontaneouſly growing with them, and are ſo fixed that the animal coming within this encloſure cannot retreat, but is eaſily taken.

Any number diſcovered in the woods are by the hunters and their dogs put in motion and drove on until caught by the ſnares. This method is leſs expenſive and moſt ſucceſsful.

The Mooſe is hunted by firſt diſcovering his foot-ſteps in the ſnow, which the hunters with weary and perſevering ſteps purſue until the animals are overtaken in their retreats (for they herd together, ſometimes a large number, juſt as it happens) which is called the Mooſe yard, formed by them in trampling down the ſnow, a ſpace ſufficiently large to contain the aſſembled number. Here they tarry until all the ſmall branches of the ſurrounding trees are entirely lopped off by the Mooſe, or driven from thence by the hunters, their never failing enemy.

The

* Their haunts are eaſily diſcovered by their trampling down the ſnow in queſt of food, &c.

'Tis impoſſible truly to deſcribe the agility and perſeverance of the hunters when in perſuit of their game; neither mountains, valleys, ſwamps, thickets, torrents, rivers, or even lakes retard their progreſs, but march ſtrait forward in the moſt direct line they poſſibly can; ever having it in their power to help themſelves with food of ſmall game, as the woods every where plentifully ſupply.

The Bear is caught frequently by ſetting traps, for they have no particular place of reſort, unleſs when in their dens, which are generally the hollow of ſome remaining ſtub of ſome old tree, or under ſome roots of windfalls; they are therefore but accidentally diſcovered.

The method of ſetting traps, is firſt to find ſome old tree moſt likely for them to repair to for winter quarters: into this tree about ſix inches from the ground a hole is made, into which a large plug is driven, and at ten feet in a direct line a ſtake is fixed in the ground of about ſix feet in height from the plug fixed in the tree, to the top of the ſtake a heavy pole is ſlightly laid on, and on either ſide from the tree to the ſtake wood is piled up in ſuch a manner as to prevent the Bear's retreat, but at the entrance a piece of fiſh is fixed on the end of the pole as near the plug as may be, which allures the hungry animal to the bait, and as ſoon as touched,

touched, the pole which is ſufficiently large and heavy, falls, and at once cruſhes the unwary Bear.

The Otter being an amphibious animal, is caught principally by ſetting ſteel traps in the water ſufficiently deep as to cover the trap ſo as not to be diſcovered by the animal. The trap is baited by fiſh of any kind, the more ſtale the better. Near the trap a ſtake is fixed, and ſmeared with the entrails of fiſh, the more putrified the greater the attraction. The trap and ſtake thus prepared, great care muſt be taken to allure the Otter to the trap; for this purpoſe the hunter in leaving the trap, goes a circuitous rout to a point about one fourth of a mile from the bait, then rubs over the bottoms of his mogaſons tainted fiſh, then in his mogaſons, travels on in a ſtrait line to the trap; this leaves on the ground a ſcent ſufficiently ſtrong for the purpoſe: this done, the mogaſons are taken off, and the hunter, barefooted, in a new rout returns fully ſatisfied with the ſufficiency of his trap and precaution, which ſeldom fail.

The Beaver is alſo an amphibious animal, and of the greateſt conſequence to the hunter, as well for food as for clothing and bedding. The tail properly dreſſed is accounted the moſt delicious of any meat whatever, and ſought for at all public entertainments. The fleſh of

the

the Beaver is alſo much valued by the Indians*—the fur not only ſerves for clothing, &c. but is the moſt valuable article for trade with the Spaniards of South America, with whom our Indians barter for ſuch articles as are not to be found among themſelves.

This ſpecies of animals are by many conſidered as under a particular mode of government, not unlike republicaniſm, moſt ſagacious, and not only endeavour to prevent the aſſaults of the hunters, but alſo intruſions of animals leſs formidable. Nothing however can prevent their regular and artful mode of conſtructing habitations exactly ſuited for their convenience and comfort, but more of this hereafter.

As thoſe animals ever herd together, every precaution is taken, by them, to prevent being taken by ſurpriſe; for this purpoſe they are careful to fix guards at proper intervals. The truſty guard give the earlieſt intelligence to the community, who immediately ſecreet themſelves in a retreat beyond the ſkill of the intruder to penetrate. Every precaution therefore is neceſſary to be uſed by the hunter to become ſucceſsful.

Many methods are alternately tried, ſome with every prerequiſite, however fail; but the moſt approved mode is by ſetting ſteel traps.

In

* This animal affords the much valued Caſtor, famed for its medicinal qualities.

In catching every other amphibious animal with ſteel traps, ſome bait particularly ſuited to allure the devoted quadruped, is cautiouſly fixed to each trap; but in catching the Beaver a quite different method is uſed.

The hunter on finding their dam, carefully ſurveys its extent and particular conſtruction, and at ſome convenient place in the dam makes a ſmall breach on the upper ſide, next to the ſtagnated water, fixes his trap nine inches below the ſurface; this ſerves to catch the oldeſt Beavers firſt, and by this mode the greater part of the community are taken, for the old ones finding the water lower above the dam, cautiouſly ſend out the youngeſt to ſearch the breach, and by reaſon of their ſhort legs ſwim over the trap without harm; upon this the full grown ones venture out and ſwim towards the breach, and are taken. As ſoon as the oldeſt ones are taken, the trap is placed nearer the ſurface of the water, proportional to the length of the young Beaver's legs, they alſo are in like manner taken.

Many traps are fixed as above, juſt as the hunters think beſt, and all are fixed in the day time. At night the over matched animals leave their retreats to examine their dam, and to mend whatever breaches are made.

The

The Raccoon is generally found in the cavity, formed by the ravages of time in large trees. As soon as their retreat is discovered, a trap is fixed at a small distance from the tree, thus, a semi-circular fence is formed by driving into the ground a sufficient number of stakes at about three inches one from the other: within this space a crotched stake is fixed, on which a heavy pole is placed, and at its inmost extremity, a bait, either of fish or flesh is placed: the Raccoon in helping himself to the bait starts the pole, which instantly falls, and the hungry animal is taken.

The Porcupine is often discovered when in search for food in the day time, ever retreating at night to his den, which is dug into the side of a hill or mountain. Whenever he is seen in open air he is shot by the archer with his well directed feathered arrow; sometimes he is found in his den, which is known by introducing a long pole; the hunter on discovering the animal is careful to fasten the end of the pole into the Porcupine's hair and pulls out the devoted creature to the den's mouth, where he is secured.

Smaller animals are occasionally hunted, principally by the archers, excepting the Mink, Musk-Rat, Sable, Fox and Wolfe, which are caught by traps simply prepared: the meat and fur is secured—the meat by smoking—the fur is carefully dried in the air and sun, and in a proper time the hunters return to their respective

tive homes, richly laden with the plunder obtained by deſtroying the once defenceleſs inhabitants of the uncultivated, pathleſs wilderneſs.

On the hunters return an equal diſtribution of game is made, which being often repeated, would ſoon enrich the Indians, provided they diſpoſed of their property to any good advantage, but their being unacquainted with the proper mode of traffic, they are eaſily impoſed upon, and the end of one hunt is but the beginning of a ſecond, and ſo on during the hunting ſeaſon. Neceſſity, however, urges them to practice hunting as often as the ſeaſons will permit, as their principal dependance for ſupport is on the beaſts of the wilderneſs; who are very numerous, and during the winter (which is the beſt hunting ſeaſon) are very fat.

In deſcribing the manner of catching the animals there particularly mentioned, I omitted deſcribing the manner of catching the Fox, and although not in order, in this place for the benefit of hunters in this country, I here give it.

The Fox is the moſt ſubtil and difficult to catch of any animal whatever; therefore the greateſt care and ſecrecy is neceſſary to be obſerved to take him. He is catched in a ſteel trap.

Previous

Previous to ſetting the trap, 'tis neceſſary to allure the Fox near ſome convenient place where you propoſe ſetting the trap: carry to the ſpot a quantity of the entrails of ſome animal, no matter of what kind—confine the bait by tying it to ſome tree, here let it remain until the Fox by the ſcent will diſcover it, perhaps the firſt night after the bait is prepared. As ſoon as the hunter diſcovers that the Fox has eaten part of the bait, he will then ſet his trap at about five paces from the bait. Before the trap is ſet, it ſhould be rubbed over with the liver of ſome animal—while among the Indians I uſed Deer's liver, ſince my return to Canada, I have uſed Hog's, which is much the beſt. The liver muſt be boiled, and leſt the Fox ſhould diſcover the trap by the ſcent left on from the hunter's hands, he is careful to put on a pair of leather gloves, and then rub the boiled liver over every part of the trap, and on the bottom of his ſhoes or mogaſons, and is careful not to touch any thing near the trap without his gloves on; then he takes a quantity of the ſame kind of liver, baked in the aſhes, or which is beſt, in the oven (if it can be done) to ſuch a degree as to pulveriſe it: this powder is ſprinkled over the hunter's tracks to and from the trap, for the Fox is caught with more eaſe when the ſnow is deep. The track muſt be made from the firſt fixed bait to and over the trap. A piece of white birch bark is placed on the trap, or which is better, with clean paper, if to be procured; this prevents the ſnow from

from gathering over the trap, which might prevent it from ſpringing. Great care muſt be taken to place ſome part of the liver under the trap to prevent it from ſinking too deep in the ſnow.

The hunter may, if he chooſes, allure Foxes from any other quarter to his trap, by walking with his ſhoes on, prepared as above, towards his trap from his neighbour's traps not properly prepared.

CHAP. VII.

Description of their Weapons for War, method of Conducting their Wars, &c.

INDIANS in general are tenacious of their rights and priviledges, jealous of their neighbours, leſt at any time they intrude on hunting ground not their own, (for each Tribe hath a particular piece of land aſſigned it, as well for tillage as hunting.) Some Tribes have a larger extent of territory than others. The Tribe to which I belonged, poſſeſſed hunting ground extending not only throughout the iſland, but on the main alſo, ſome part far diſtant from our village; therefore often treſpaſſed upon by the neighbouring Tribes. This being the caſe, our nation always were

(excepting

(excepting in hunting seasons) planning and carrying on war, or receiving overtures for peace from some Tribe or other.

As Indians are naturally sprightly, enterprising and indefatigable, and of a restless, uneasy make, add to this their jealous, suspicious temper; they seem peculiarly fitted for war and really delight in its operations, however rigorous and doubtful.

The yearly trade our Indians carry on with the Spaniards (as hath been observed) gives them opportunities sufficient to furnish themselves with fire arms and ammunition, which the Indians are careful to keep in readiness, prepared at all times to repel invasions, or to carry into effect a plan of warlike operation with some distant Tribe.

The Tomahawk and scalping knife also, are articles peculiarly useful, especially when closely engaged with the enemy.

They are careful not to burden themselves with baggage unnecessary; carrying from home but a small quantity of provision,* unless the nation they propose to contend with are at a great distance, in such a case, what

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*Sometimes killing small game with the arrow, not discharging their gun, lest it should alarm the enemy.

what proviſion they carry they depoſit in ſome ſecret hiding place the greater part, ready for ſupply if obliged ſuddenly to retreat, which but ſeldom happens with our nation.

Beſides the weapons above deſcribed, our iſlanders ſometimes uſe the bow and arrow on particular occaſions: their chief dependance being on the fire arms and tomahawk.

Their movements previous to their march, conſulting the Powow or praying Indian, &c. &c. hath in the memoirs been ſufficiently deſcribed; however, I would here obſerve that in their marches they make as little noiſe as poſſible, and whenever they travel over land whereon their feet make any impreſſion, they are careful to cover ſuch foot-ſteps previous to their departure, leſt the enemy ſhould thereby diſcover their route and numbers.

Their treatment of their captives is ever practiced as deſcribed in the before cited paſſage.—The return of the warriors to the village is announced by their whooping, as often repeated as they have recovered priſoners and ſcalps. Thoſe who tarry at home receive them with the ceremonies uſual on like occaſions.

The priſoners are paraded, when ſuch ſquaws as have loſt huſbands and ſons in that expedition, are permitted

mitted to choose out so many as to supply the number lost; who are afterwards considered as adopted children, and treated every way as children of the families to whom, by the chiefs, they are given.

If any prisoners remain after the above mentioned distribution, they are executed in the usual mode, by burning at the stake.

CHAP. VIII.

On their Method of Making Peace with other Tribes.

ALTHOUGH Indian wars are conducted with great spirit and cruelty, yet the contending powers, after a long scene of bloodshed and destruction of property, one or more powers when greatly reduced, sue their opponents for peace; each party reluctantly make the first proposal. That Tribe who first make them, send three of their nation, who are men of integrity and of consequence to the nation; who carry with them a letter formed by beads, recommending their persons, declaring the purpose for which they visit the power who have been contending with them. They also carry

carry a belt of wampum.* Wherever this belt appears, its bearers are treated with respect.

It sometimes happens that overtures for peace are made by the mediation of some power in alliance with that power to whom proposals are made; this mode generally proves the most successful, and seldom fails of its desired effect.

The envoys with their wampum, immediately on their arrival, repair to the head quarters of the nation, (to whom they are sent) which is the seat of the commander in chief of the war department, who immediately sends for his privy council; to them, in presence of the captain general, the foreign ministers are introduced, who deliver the wampum, letters missive, which are in an elevated voice read by a person skilled in hyeroglyphical modes of conveying intelligence, &c. On this the envoys are ordered to retire for a short time; when the chief, with his council, takes the subject into consideration, deliberately weighing the good and evil consequences that may insue on their rejecting the proposals, also the consequence of listening to the preliminaries about to be made, ever keeping their national

* Wampum is a belt of Moose hide, on which beads are artfully strung, and considered as a peaceful token.

tional honor in view on both ſides of the queſtion, laying aſide all ſiniſter views as of no weight when compared with public.

If the council are willing to liſten to the propoſals, the envoys are called in and the buſineſs goes on; if otherwiſe, the ſtrangers are ordered immediately to depart with their peaceful belt to their own Tribe, and ſo the matter ends, and the war is carried on with greater vigor than ever; but if otherwiſe, the principal ſpeaker of the envoys comes forward and makes a ſpeech to the following purpoſe, viz.

"Great Chief, ſon of the great warrior, father of a great and powerful nation, commander of the big iſland, happy in governing a nation not to be conquered; whoſe councils are able, faithful to the truſt repoſed in them by the potent Scanyawtauragahrooote Nation.*

"I count myſelf happy in being intruſted with my faithful colleagues with a meſſage ſo important, ſo happy in the event (if rightly conducted) to both nations; in making our propoſals we have not our national good ſolely in view, but alſo the weal of the Scanyawtauragahrooote Nation we have long contended with.

War,

* The ſpeaker appears to flatter, and attempts to gain the good opinion of the oppoſite ſide.

"War, although neceſſary ſometimes, hath a tendency not only to interrupt the internal good order of a nation, but alſo to depopulate and impoveriſh the oppoſing nations. Willing that your Tribe with ours might once more realiſe the happy effects reſulting from a peace founded on equal ground, we now appear to make our terms, and are willing to liſten to your propoſals; we therefore aſk for a particular time and place appointed for this very important purpoſe—we wait your anſwer."

The orator having cloſed his ſpeech, he and his brethren again retire, when the chief in council appoints a day and place further to conſult and to make and ratify articles of peace; all this the ambaſſadors are notified of.

The day arrived, the oppoſite parties meet, every article is ſeparately taken up and ſeparately voted to paſs or not, which is determined by a majority of votes on both ſides. All debates cloſed, and articles fully adjuſted, the whole Scanyawtauragahrooote Nation are called together for their approbation or diſapprobation of the peaceful articles. If approved of, which rarely happens to the contrary, then the often mentioned national pipe is brought forward, placed in the manner before deſcribed; then the next in command to the ſagamore fills the pipe with tobacco mixed

with

with a certain weed, uſed commonly with tobacco—lights the pipe—the chief advances and takes the firſt whiff; then the ſtrangers, followed by the principal officers of the nation; then by the whole nation, ſeven at a time, which is a retification of peace. After this the envoys are diſmiſſed and bear a belt of wampum from our nation to theirs, leaving theirs with us, which are kept by both nations as ſacred depoſits and ſure tokens of peace.

The nations thus forming a peace, are conſidered as in alliance with the Scanyawtauragahrooote Nation; and when called upon by them to act in connection, whether in an offenſive or defenſive manner, never fail. And ſo whenever the other allied nations call upon the Scanyawtauragahrooote Tribe, they in like manner aſſiſt their friendly neighbours.

This ſtate of harmony between friendly nations, continues for a great length of time, and as a mean of ſtrengthening the friendſhip, the belts or wampum uſed in forming the alliance, is frequently exchanged by one nation to the other, which ſerves further to cement the friendly Tribes with each other.

Some very extraordinary ill conduct in one Tribe againſt its neighbour, in alliance, muſt take place before the harmony, formed by exchange of wampum,

can

can be broken. Whenever such conduct does take place, that nation who are instrumental in breaking the harmony, immediately bring upon themselves war with all its horrors, which are by their offended neighbours, executed with the utmost rigor; insomuch, that a total depopulation of the offending nation with its property, sometimes is the consequence.

CHAP. IX.

Of their Diversions.

THE Indians are often at leisure, and have many opportunities of gratifying their passions for different kinds of diversion, as playing ball, running, leaping, shooting with the bow and arrow, throwing the tomahawk, &c.

In playing at ball, they form themselves into companies of about twenty each—selecting some level, smooth piece of ground, most suitable for this purpose. Each company is divided into two equal parts, and a bet is laid, consisting of a certain number of broaches, as by the parties agreed on, to be delivered to the victors. As the broaches, previous to the game, are

are delivered into the hands of ſome truſty byſtander, that ſide which gains the victory never fails of receiving it.

Their balls are made in an orbicular form of Buffalo's hair, and covered with leather of Mooſe hide.—The inſtrument with which they ſtrike the ball, is about four feet in length—in form like a fiſhhook. That part deſigned to ſtrike the ball is interwoven with the ſinews of Deer, which (on ſtriking the ball) by reaſon of its elaſticity, ſends it to a much greater diſtance than if ſtruck by a ſtick prepared as in this country.

The perſon who ſtrikes the ball, ſtands near to a hole formed in the ground, to which another ſtanding at a diſtance, aims to trundle the ball, into which (if not prevented by him who holds the ſtick) it will fall, and then the gameſter gives up his ſtick to ſome other of his ſide, and ſo the game goes on until the whole number choſen on both ſides have alternately gone through the ſame.

At the cloſe, the perſon to whom the broaches are delivered, having kept an exact account of the number of times they on ſtriking the ball run from the hole to a ſtake fixed at a certain diſtance as agreed upon, while the trundler recovers the ball every time it is ſtruck on

both

both sides, and that side in whose favour the person to whom it is left gives the preference, receives the broaches, and thus the game ends.

Running matches are frequently formed among them; at such times a large number collect, when a certain mark is made on the ground from which the combatants take their departure; they run to a mark made in the ground at such a distance from the first mark as by the company is determined upon. The race commences sometimes by two only, but often of a larger number, just as it happens. The wager is made by depositing a certain quantity of broaches into the hands of some indifferent person, who gives them to him who first crosseth the last fixed bounds, near which the man who determines the contest stands. The runners lay aside every part of their clothing that may in the least retard their motion. The victor receives the applause of the multitude, and is honored by their songs and instruments of music as performed on all public rejoicings.

Leaping is also publicly attended to, and is by some one indifferently chosen for that purpose, who receives the number of broaches the parties agree upon (for bets at all times of diversion consist of broaches only.) He who on a level plain leaps the greatest number of paces,

paces, takes the broaches and receives the plaudits of the multitude as on all other public diverſions and deciſions.

The uſe of the bow and arrow is of ſo much conſequence to the nation, that great pains are taken, early to inſtruct the youth in this art, deſigned for hunters and warriors; for this purpoſe, a certain number of good markſmen are aſſigned as inſtructors, who daily lead forth a certain number of boys, and by repeated trials they become maſters, and can with exactneſs ſtrike a mark fixed at a reaſonable diſtance. Hence this diverſion of ſhooting at marks, to be decided in public, which is determined in the ſame manner as before mentioned of playing at ball, &c.

The proper mode of uſing the tomahawk is of as much national conſequence as the proper uſe of the bow and arrow; therefore ſimilar pains are taken to inſtruct in the latter, as in the former art.

The perſon who throws the tomahawk, holds it in a perpendicular poſition with its pole or ſhank outwards, the edge towards his body, and with as much force as the wielder is capable to give, the weapon flies, turning the handle over the better part a number of times, proportional as the diſtance of the object is from him

who

who throws this cruel weapon. When thrown by an able markſman, it rarely fails to ſtrike the deſtined object, whether man or beaſt.

Thoſe who are moſt expert in this noble art, frequently banter each other, and on public days bets of broaches* are made and given to him who excels, which is determined as in the former caſes.

The before mentioned diverſions are as often repeated as fancy leads the idle ſavage. Some other diverſions are alſo frequently practiced by them: ſuch as angling in the rivers or ponds near the ſhore for ſmall fiſh, which of themſelves afford but ſmall profit. The larger rivers and lakes abound in fiſh of the largeſt ſize in freſh water, ſuch as Sturgeon, Pike, &c.

CHAP.

* Broaches, either of gold or ſilver, are the principal Indian ornament, and ſo much eſteemed by them, that 'tis common for one to poſſeſs five hundred, and ſome one of the chiefs can command one thouſand at a time, made by the Spaniards at Tartarrac, and ſold to the Indians in exchange for their fur, ginſang, &c.

CHAP. X.

Of their Mannner of Courtship, Matrimonial Ceremonies, &c.

No Nation, whether civilized or not (that I have ever read or have any knowledge of) ever have totally omitted certain ceremonies to be uſed in joining the male to his female; although it rarely happens that any two nations make uſe of the ſame form for one and the ſame purpoſe; that is, in forming a new and endearing connection between two perſons of oppoſite ſexes, under the character of huſband and wife.

Some of the Indian Tribes (as I was informed, when on my return to Canada) proceed to the marriage ceremony without any previous acquaintance, or even the conſent of the parties; but with the Scanyawtauragahrooote Tribe 'tis quite otherwiſe, for previous to marriage, a courtſhip takes place between the man and woman, who are afterwards married.

Whenever a ſingle man wiſhes to form an acquaintance with any particular female, he pays the family, to whom ſhe belongs, a viſit in the evening; if ſhe happens to be at home, after a ſhort introductory converſation with the father, he fixes his eyes upon the female

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he propoſes to form a new connection with. After ſetting without uttering one word for ſome conſiderable time, he then takes a ſtick of about four inches in length (for he always at ſuch times carries three ſticks with him) and throws it into her lap; ſhe knowing the intention, carefully ſecures it; he then after a ſhort interval throws a ſecond ſtick, and then the third—ſhe ſecures the whole number; this done, the man immediately retires and leaves the family to their wonted repoſe. Then on the next ſucceeding evening he viſits the ſame family, and in the ſame manner ſpends his time, not forgetting to leave the ſame number of ſticks as above, and ſo the next ſucceeding night, performing the ſame ceremony. The third and laſt evening, the female having received nine ſticks; if ſhe approves of his ſuit, carefully keeping the whole number, runs immediately out of the wigwam, followed by her lover, to a ſhort diſtance from the habitation, when a ſhort dialogue between them takes place; then each retire to their own wigwams; but if ſhe diſapproves of his ſuit, ſhe on the third evening throws the nine ſticks into her ſuiter's face, and ſo the matter ends. If his viſits are approved of, her parents make preparation to ſolemnize the marriage, which is performed the firſt day after concluded upon in a convenient place in open air.

On this important occaſion, a large number collect of all ages and ſexes, where they are entertained by feaſting

feasting and dancing, with such music as is commonly used on public rejoicing: but previous to this, the matrimonial ceremony takes place, which is thus performed: the lovers are seated crosslegged on the ground, directly opposite one to the other, their knees touching each other; this done, the fathers of the young couple come forward with a blanket in their hands, which they gently place over the young candidates, then the multitude form a circle round them, to which the parents also join; then after a small space the two fathers come to the young couple, and taking hold of the two opposite corners of the blanket utter a few significant words, as, we wish you joy, 'tis our wish that you may live long and peaceably together; that your offspring may be numerous; that you may be an honor to your nation; that your children may by good citizens, and that their children may also honor their country, support its rights, and inviolately hand down their national priviledges to the future rising generations. The blanket then drops, the fathers join the encircled multitude; then the mothers approach the happy couple, and raise the two oppofite corners of the blanket, untouched by their husbands, and in language similar to that delivered by their husbands, for a moment address the young and rising hopes of their family honor; this done, the mothers join the multitude, when a dance, honored with the national music, concludes the ceremony. The male and his female conforming to

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this mode, are now and ever after, so long as they live considered as man and wife.

It sometimes happens that the proposed couple are destitute of parents; in this case four persons, consisting of an equal number of both sexes, are by the proposed couple selected, and on the matrimonial ceremony, appear and act the part assigned the parents on the same occasion.

Polygamy is here tolerated, and every time the male wishes to add a new female to his bed, he consents to the usual ceremonies, which are as often repeated as he admits a new partner.

In those families where a plurality of wives are found, there appears a perfect harmony among the females, each one endeavouring to recommend herself to the good will of her lord and master, the husband and head of the family.

Adultery is not known among them; jealousy therefore, is a stranger. Fornication however, is punished thus: the female when found guilty, is by the aged matrons roughly handled, by cutting the delinquent's hair as close as may be to the head, then she is obliged to take her paramour by his right hand, and in this manner the two delinquents are drove through the village. On this occasion the populace treat them with the greatest indignity, hooting and throwing dust

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at them, and in every contemptuous manner treats them as they pass. This, however, but seldom happens. The female delinquent is ever after treated by her friends and acquaintance with neglect.

As soon as may be after a young couple are married, the whole nation assemble, and clear a certain piece of land assigned them by the chiefs for their future improvement. The trees standing on this land, whether large or small, are removed root and branch in the following manner.

The roots running from each tree is carefully separated from the trunk; then a large rope,* sufficiently long and strong, is fixed near the centre of the body, at each extremity of this rope a number of strong, hearty pearsons are placed, who by strength pull down and carry off the trees until the whole piece of land is properly cleared and fit for tillage.

The young bride remains one year with her parents after marriage, by this time her husband recovers one crop from his patrimony.

The male children have names given them by the father, the females by the mother; those names are without any significancy, and are given merely to distinguish one child from the other while in a state of minority.

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*This rope is made of the rhine of a tree called white-wood.

minority.* Whenever they perform any feat worthy of public note, whether in hunting, gaming, or in the more noble art of war, they then receive new and significant names, such as Buffalo, Bear, Fox, Deer, Beaver, Tyger, Porcupine, Otter, &c; sometimes some reptile or insect, whatever animal the action the person performs shall most resemble. Some one who excels others in subtility, is called Fox; another who excels in ingenuity and industry, is called Beaver: a man of short legs, and of a snarling, touchy disposition, they call Porcupine: one of a long neck and long legs is called Turkey, &c.

Every head of a family prides himself in the number of children he hath in his family; for this purpose he marries as many women as he can support by his hunting, aided by their industry and œconomy.

The parents are remarkably fond of their children, especially while in their infantile state. Nothing can exceed the mother's attachment to her infant; she takes unwearied pains to nurse it, never omitting any means or pains to prevent its being unuseful when coming into an active life. As soon as born, she plunges it in cold water, and as often afterwards as is necessary repeats it—she is careful to prevent its limbs from deformity

* They are considered in this state until they are married, which generally, among the young people, takes place between the age of fourteen and twenty.

deformity by lacing the young and pliable body to some piece of wood or bark exactly fitted for this purpose. This motherly fondness continues until the child's new relation, in a conjugal state takes place.

CHAP. XI.

Of their Religious Tenets, Modes of Worship, &c.

THE Scanyawtauragahroote Indians hold to a plurality of Gods, as the sun, moon, seven stars, north or polar star. They also suppose that evil geniuses, or bad spirits more or less effect their national and private operations. To the sun, however, they give the preference; ever on its rising and setting, paying homage by bowing &c. towards it, in token of submissive dependance on its power.

The moon and stars are considered as subordinate powers, and take their authority from the sun. The moon on its first appearance, whether in the wane or increase, is particularly attended to. When it first appears in its full orbit, nothing can exceed the joy which pervades the whole village—shouting, dancing, and every other mode of exulting is seen and heard among

mong the inhabitants, ejaculatory prayers are intermixed, asking the moon's interest with the sun, praying that he would be propitious to them, in giving them success in hunting, tilling their lands, &c.

The stars are considered as having rule at night in the absence of the moon; the Indians therefore, pray that they would use their influence with the sun as supreme; that he would hasten the return of the moon, continue its lustre and influence longer than at one time heretofore; that the stars would preside over their traps, give success to their endeavours to catch the Beaver, Fox, Wolfe, and all other animals taken by traps during the night season.

They hold that certain evil spirits have power to counteract the good influence of the sun, moon, &c; that they can, and often do reveal secrets to the Powows or praying Indians. Those Powows are always consulted on public enterprises, such as going to war, &c. The inhabitants suppose the Powows hold a secret correspondence with those evil geniuses.

How those praying Indians come by this secret power, I am at a loss to determine, although when among them I made all the enquiry into this matter. The manner of the Powow's religious operations hath already been fully described.

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The Indians appear in their religious principles to be rude, and for want of a knowledge of the ſcriptures of divine revelation, but a ſmall remove above the brutal creation, not having even a faint idea of any power neceſſary to exiſt before, and ſuperior to the ſun, moon, &c. in order to create them.

In inſtances of earthquakes, heavy thunder and lightning, they ſay it is becauſe the ſun, moon, or ſtars are angry, becauſe they have omitted paying their homage to one or all of their deities, or have not in the beſt manner improved their hunting ſeaſons, or have not (through their own neglect) improved any advantage they have at any time gained over their enemies in battle, &c.

If it happens that earthquakes are not ſo often repeated, as for the moſt part is the caſe among them, they ſay their Gods are in friendſhip with them, and that they have nothing to fear from their enemies, and cheerfully paſs away time, not even entertaining any notion of a ſtate of future rewards or puniſhment; but that death puts an end to the difficulties attendant on this life; that the hunter ſhall no more be obliged to travel ſo far, and ſuffer ſo much as he now does in procuring food, &c. for himſelf and family; that the ſtate on which they enter at the cloſe of this life, is every way better calculated to make them happy; that good

hunting

hunting lands, crowded with animals of the firſt quality and in the greateſt plenty and perfection, are there enjoyed; that hunting in the new country will not be fatiguing, but delightful and profitable, beyond preſent conception.

CHAP. XII.

Of their Diseases, Method of Cure, &c.

IN general, Indians are healthy, and are but ſeldom viſited by the Doctor.—Many diſeaſes to which thoſe nations are incident, who pride themſelves in being called civilized, are not known among the Indians, and ever will be ſtrangers with them ſo long as luxury and ſloth are not introduced into that uncivilized country; however, the many hardſhips and fatigues they endure in hunting, or war; their being expoſed to the inclemency of the changing ſeaſons; their often faſting and gratifying their appetites whenever a plenty of food tempts them, with many other incidental cauſes, often bring on a variety of diſeaſes, ſuch as pains of the head, ſtomach, and limbs; but the moſt prevalent diſorder to which they in general are incident, is the pleuriſy or pulmonick fever.

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In cases of sickness and pain, they always apply to the old experienced squaws, who are their doctors.—In the pleurisy the first trial the squaw makes to remove the disorder, is to bleed the patient; this is done nearly in the same manner as performed by doctors in this country, which is by winding a small cord round the patient's arm above the elbow, and opening a vein by a sharp flint. This is done in a masterly manner, myself having been operated upon several times during my tarry with them. The doctor then proceeds to a sudoriffic mode of cure (if phlebotomy does not effect a cure) which is thus performed; a number of stakes are drove into the ground, forming a space sufficiently large as to contain one body only, with the necessary furniture, &c. Those stakes are set so closely together, as by weaving in between them certain pliable twigs, air is totally excluded above as on all sides. Into this enclosure two large rocks, previously made very hot are placed; on to those rocks water is frequently thrown: the patient at the same time being confined within this enclosure, here tarries for one hour, which brings on a free and plentiful perspiration; in this state the patient plunges himself into cold water so deep as at once to cover his whole body.

This method, however inconsistent it may appear to practitioners in this country, is invariably used by the female practitioners among the Indians, and is said to be

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in general ſucceſsful, when followed by internal medicinal decoctions of herbs, &c.

Dropſical and paralytical complaints are rarely (if ever) known among them. Wounds made in war, or by any other accident, are frequent with them; in ſuch caſes the ſquaws act the ſurgeon's part, who by external applications of herbs and roots, ſpontaneouſly growing with them, and familiarly known to the ſurgeons, are applied, and never fail of a perfect cure. The method of cure in the bite of the Rattle Snake hath been deſcribed in the memoirs.

Sometimes the patient ſuppoſes that his diſorder ariſeth from the malice of evil ſpirits; in this caſe the Powows are conſulted, who enquire in their uſual way of the cauſe and mode of cure, which is by the phyſicians particularly attended to.

All the phyſicians' and ſurgeons' preſcriptions, are founded on their knowledge of ſimples only, which are taught them by long experience and indefatigable attention to their operations.

The females in the hour of nature's ſtruggle, meet with but little or no difficulty, being always delivered alone, and without the aid of any one of her female friends, or any other perſon. This to ſome may appear a falſe repreſentation, but however ſtrange, 'tis perfectly true.

CHAP.

CHAP. XIII.

INDIAN FORTITUDE IN A TRYING HOUR.

THE MANNER OF BURYING THEIR DEAD, &c.

HOWEVER terrible the near approach of death may be to the greater part of mankind, causing the animal frame to shudder even at the idea of dissolution, the Indian meets this last enemy with as much composure as though he was not the person designed to encounter this never failing conqueror; even when declared by his physician, that any further attemps to restore him to health, would be fruitless, makes no visible impression on the dying man, but with composure he receives the last visits of his friends and acquaintance, who assemble round their departing friend, and never omit to refresh his memory with a recital of some of the most distinguished traits of his conduct in hunting and war; also the great advantage his family in particular, and the nation in general might receive from him if he was to continue for any greater length of time among them; add to this the lamentations uttered by his nearest connections, make no impression; but with heroic boldness, as he was wont to meet his opposing enemy in the field of battle, he receives the last words of his friends, and with equal composure, first addresseth himself to his family in general, then to his visiting friends; lastly to her who he expects to

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take care of and guide the children he may leave in a ſtate of minority and dependance. To his family he gives council and directions how they ought to conduct themſelves to gain the good will of the nation, and to gain the approbation of their national Deities; that they muſt conſider themſelves as about to act (each one according to the ſtation of life in which they are placed) with equal fidelity and honor the part that he, their father, hath before them acted, both as a good hunter and ſucceſsful warrior; that in all their conduct they muſt keep their national honor in view, ever ſacrificing their own private intereſts for the public good, whenever called thereto. He then addreſſeth himſelf to his intimates preſent; tells them that a retroſpective view of his and their conduct, when called to war; their fortitude, ſtrength and ſkill in directing the arrow, in handling the truſty firelock, and never failing tomahawk, gives him peculiar ſatisfaction; that his own conduct while in active life, will entitle him to a free and ſure paſſport at death, into a country far better than the country they now enjoy; that in that country, hunting is continued through the twelve moons; that the beſt of game is always to be had without any fatigue or diſappointment to the hunter, or his truſty dogs; bids his friends ſtrictly to adhere to the wholeſome and well fabricated rules, calculated to ſupport their national honor, as handed down by their fathers; that they alſo muſt hand them down to their

poſterity,

posterity, with a particular charge to their children, that they do the same to theirs; that the generations yet unborn may reap the benefit of so valuable a bequest as their national rights, &c.

To his wife he makes his last speech, and endeavours to encourage her in performing the duty, which on his death must be greatly increased; that her reward for her good services will assuredly be given her in common with the nations in the other world, at which the faithful will arrive. In this calm, conversable manner the savage, without one groan or struggle, yields his breath as conquered. As soon as the body becomes lifeless, preparation is then made for its burial in the following manner.

It is stretched out on some skins of animals, sufficiently large. Round the dead man's neck is fixed by a string, his scalping knife, leaving his head and neck bare—round his body his blanket is wrapped, and confined by the broaches he was at his death possessed of, with all his other ornaments. Thus prepared for interment, his neighbours assemble, and make ready his grave, which is dug in some convenient, retired place and unfit for tillage, in a perpendicular form, sufficiently large to contain the body, the deceased's gun, a quantity of ammunition, his bow and arrow, his tomahawk, which they suppose he will want to gain a living in the future state. The grave then is lined with

with ſome thick bark; then the body is carried without any ceremony or order, and in an erect poſture placed in the prepared grave, with the implements, covered over with bark; over which, earth is carefully laid on, ſufficiently high as to diſtinguiſh the grave from the ſurrounding earth. All preſent, both friends and neighbours follow the corps without diſtinction or order; tarry until the funeral ſevices are performed, then in the ſame confuſed manner return each one to their reſpective homes.

At any time after, whenever the ſpirits of the ſurviving friends are raiſed, they aſſemble round the grave, there dancing and whooping in a moſt extravagant manner; and then recite over the extraordinary feats performed by the deceaſed when living. This concludes the ſcene, when all retire to their wonted employment and diverſions.

CHAP. XIV.

General Character of the Scanyawtaraghrooote Indians.

In all civilized nations, oppoſite characters are to be found. Some appear mild and calm on every occaſion: nothing however gloomy or terrifying to others hath any ill effect on them: others appear in every circum-

ſtance of life uneaſy, churliſh and diſcontented, whether in proſperity or adverſity, nothing appears to pleaſe them, even the occurrences of common Providence diſaffects them; at times they are ready to ſay that ſuch and ſuch events are the reſult of wrong calculations. Such characters are to be met with in all orders of men. The farmer will frequently diſcover this by ſaying the ſeaſon is too wet or too dry, too hot or too cold; if in the winter, they ſay (if the ſeaſon be favourable for buſineſs) that all work and no play makes Jack a dull boy; if the ſeaſon be otherwiſe, they ſay my cattle are eating my provender without any profit, &c. This complaining ſpirit appears to prevail more or leſs among people who pretend to an uncommon ſhare of philoſophic knowledge: but among the Indians who have not the advantage of education, this ſpirit does not appear ſo much to prevail.

The character of an Indian, is a compound of ferocity and gentleneſs; they are at once led away by paſſion, & at the ſame time poſſeſs virtues that would do honor to people of more refined taſte: they will diſcover a moſt diabolical temper in executing ſuch priſoners as are deſtined to ſuffer, at the ſame time will ſhew all the compaſſion and tenderneſs in their power towards thoſe whoſe happy lot it is to be ſelected from the number of priſoners, and are adopted by thoſe ſquaws who have loſt their friends in battle. Such inſtances I have known when among them; no pains are omitted that

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are neceſſary to make ſuch perſons as happy as Indian accommodations can afford.

I myſelf have experienced much of their kindneſs, although not taken in battle; yet as a ſtranger, both in ſickneſs and in health. They uſed every mean in their power to mitigate my ſorrows on my firſt arrival among them.

Nothing can exceed their ſpirit of reſentment, whenever their honor is touched. They never paſs by an affront with impunity; but will watch night and day in ſome ſecret place, near which the offender is likely to paſs, and all this without food or even ſleep for two days and nights together; and will make their way through pathleſs deſerts, with no other ſuſtenance than what accidentally falls in their way, to be revenged on an enemy.

Whenever the father of a family is called to be abſent from his family for any great length of time, on his return he is not unmindful of his connubial and parental feelings, but with open heart and unfolded arms meets his family, and with a degree of unaffected ſatisfaction receives the congratulations of them on his ſafe return to his wigwam; will entertain them with a particular recital of all the events that have taken place during his abſence, whether for or againſt him, and with a ſatisfaction no leſs pleaſing, will he attend to a

recital

recital made by his wife and children of thoſe events that took place among them during his abſence.

Nothing can exceed an Indian's attachment to his nation, on all occaſions when called to council or to battle. When public honor or intereſt is at ſtake, the whole take the alarm, and act as if actuated by one ſoul. All private intereſt is conſidered as of no weight when compared to national honor.

Being accuſtomed to hardſhips from their youth, they will ſurmount every obſtacle however hazardous; even the near proſpect of death will not abate their zeal when about to execute the commands of their leaders, whether in battle with their enemies or in hunting.

It frequently happens that in their long marches, proviſion falls ſhort with them; in this caſe not a murmuring word is heard among them: the pleaſing proſpect they entertain of ſucceſs in their enterpriſe allays the calls of nature. This they will endure for ſome days, unleſs relieved by taking ſome game which preſents when on their march, for they never turn aſide from their propoſed route, but keep as ſtrait and direct a courſe towards the deſtined place as poſſible, however great the calls of nature may be.

I have known them on ſuch marches to be ſo far reduced for want of food, that they have been obliged to eat reptiles, frogs, &c. and that in a raw ſtate; ſometimes

times for want of this unſavoury food, they will devour the leaves and rind of trees as they paſs along.

The Indians are remarkably generous to ſtrangers who viſit them, whether on public buſineſs or accidental; the beſt of their food is unreſervedly ſet before them, and they are bid a cordial welcome to every convenience in the power of the family to help them to, to allay their hunger, or to gratify their paſſions during their tarry, whether longer or ſhorter.

The foregoing relation of the different prevailing paſſions reigning in the breaſt of the Scanyawtauragahrooote Indians muſt ſuffice to give the reader an idea of their character.

CHAP. XV.

A Particular Description of the Quadrupeds, Birds, Fishes, Reptiles and Insects, which are to be met with on, and in the Vicinity of Scanyawtauragahrooote Island.

Of theſe I ſhall treat in alphabetical order; and firſt of the quadrupeds, Bear, Beaver, Buffalo, Cat of the Mountain, or Wild Cat, Deer, Dog, Fox, Hare, Hedgehog or Porcupine, Marten, Mink, Mooſe, Muſkquaſh, Mouſe, Mole, Otter, Porcupine, Rabbit, Raccoon, Skunk, Squirrel, Tiger, Weaſel, Woodchuck and Wolf.

Bears

Bears are to be found in great plenty in this, as well as in many other parts of America. The hunting of this animal is much attended to for food, clothing and bedding: the flesh is esteemed the first of any to be found in the wilderness, both for its flavour and mildness. What adds much to recommend this diet, is, that it never cloys; a person making a meal of it one day may feed heartily upon it the next, and so on (if to be obtained) for one month or longer. Such is its salubrious quality, that it is highly recommended by practitioners to the invalid, as it sits easy on the stomach, and of easy digestion. With the inhabitants of the interior parts of New-England 'tis much prized, as it supplies them, when salted, with meat but little inferior to pork. With the first settlers, where pork cannot be procured, 'tis of the first consequence, for in a plentiful supply they are enabled to execute plans the most arduous among them. Among the Indians 'tis of no less consequence; their method of smoking meat (as hath already been described) serves to preserve large quantities of this food for supply, when hunting seasons are over.

The skin of the Bear is also of value among the Indians, as their beds and some part of their clothing consist of those skins. The fat is much used by the Indians; they frequently rub it over their bodies, especially over their limbs; to this they attribute their agility. Bear's greese is used by them to facilitate the growth of the hair on their heads.

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This animal is so well known in this country, that a minute description of its bulk or colour when fully grown, or when in a young state, is here needless; however, I would observe that this much valued animal produces but two Cubs at a litter, and but once in one season, which is not so with some other quadrupeds of this western continent. And what is particularly noticed of the Bear, is, that during the winter it rests in its safe retreat in a dormant state. On its first taking possession, it is careful to stop or plug up the most material outlet of its body, with a certain gum or gluy substance taken from the pine or hemlock tree. In this state they are often found with one of its hind paws in its mouth, and what is worthy of note, the Bear is then the fattest and most profitable to the hunter.

The Beaver is an amphibious animal, and delights much in water: they are to be found and caught in or near this element.

Much has been said and published on the singular qualities of this valuable animal, and if rational or thinking qualities may with propriety be considered as making a part of a quadruped's inherent faculties, the Beaver first claims the right; for, as hath in this work been already noticed, they are by some authors said to be in a state of republicanism; having myself been an eye witness to their manner of constructing their dams, which with peculiar pleasure I often attended to by moonlight

moonlight (when with the Indians) for they are moſt induſtrious by night as well as by day, unleſs interrupted by ſome accident, or by the near approach of ſome more fatal enemy.

Their firſt movement (after collecting a ſufficient number for the purpoſe) is to find out and determine upon ſome convenient place as well for conſtructing their habitations as for food; this muſt be a ſmall rivulet, ſurrounded with a plenty of timber ſuitable to build a dam from ſhore to ſhore to ſtop the running water; this being unanimouſly determined upon by the community, each citizen hath his particular part aſſigned him to act, whether as a labourer, an overſeer,* or in the more important office of councillor.

All the prerequiſites being adjuſted, the buſineſs commences, and is conducted by the ſtricteſt rules of induſtry and œconomy. The younger and more robuſt, whoſe teeth are beſt calculated to perform the woodcutter's part, aſſemble round the handieſt trees; to each a ſufficient number is placed as can work without interruption. They are careful to gnaw the tree ſo as that it

* Thoſe who act in this office, are very attentive to their buſineſs, for when any who are employed to fall trees, &c. are idle (for this ſometimes happens) an overſeer with his tail will correct the idler, which is done to ſo good a purpoſe that the buſineſs goes on with more life; the idler on being corrected, more cloſely attends to his part of duty.

it may fall towards the rivulet. As ſoon as the tree is fallen, they, whoſe buſineſs it is, take an exact meaſure of the diſtance from ſhore to ſhore; the trunk of the tree is then meaſured, and at a ſuitable length is gnawed off; when others are employed to carry the prepared timber to its place of depoſit. The wood-cutters go on to prepare more timber as above related.

Their manner of draging timber is by their tails thus, a ſuitable number for the purpoſe place their tails all on one ſide of the timber, while others on the oppoſite ſide gently role the timber on to the prepared vehicles; thus fixed, the timber is drawn forward to the ſpot, and there placed. They proceed in the ſame manner until a number ſufficient for their purpoſe is drawn on and placed; then a number appear and act the maſon's part, who with their tails as with a trowel plaſter on between the timber, interwoven with ſmall branches of the felled trees—the morter uſed is prepared by the Beaver's feet. They alſo carry upon their tails rocks of very conſiderable weight, further to ſtrengthen their dams.

Having completely ſtoped the running water, they then proceed to form their cabins, or lodging places; theſe are conſtructed in an oval form, and are built either on piles by them formed in the pond above the Beaver dam, or on the extremity of ſome point of land running into the pond. The greater part of the cabin

ſtands

ſtands above the water. Each cabin is ſo large as to contain a number of inhabitants; each one hath a particular ſpot aſſigned it, the floor of which is ſtrewed over with leaves or ſmall branches of pine trees. Their cabins are ſo nearly ſituated, that an eaſy communication is kept up between them. The floor of the cabin is ſo conſtructed that the innermoſt part is ſix or eight inches higher than at the entrance; the Beaver then in laying down keeps his body dry, while his tail is kept in the water, for it muſt be kept wet, otherwiſe the animal is ſickly. The manner of the Beaver's laying down in his cabin, accounts for this animal's knowing that ſome breach is made in the dam, which, as hath been deſcribed, gives the hunter an opportunity of catching his game; for when the water is drawn off, the animal's tail is dry, which gives its owner a reſtleſs feeling, and increaſeth to ſuch a degree as to cauſe the Beaver to riſk his life in ſearching out the cauſe, and in repairing the breach.

Their habitations are completed by the latter end of September, and their ſtock of proviſion to ſerve them through the winter is provided. Their proviſion conſiſts of ſmall pieces of wood whoſe texture is ſoft, ſuch as puplar, willow, &c. which they lay up in piles in ſuch a manner as to preſerve their moiſture.

The Beaver being an animal but ſeldom ſeen but by thoſe who hunt them, I ſhall here deſcribe it. The

largeſt

largeſt are nearly four feet in length, and about fifteen inches over the haunches; they weigh, one with another, when fully grown, about fifty-five or ſixty pounds. Its head reſembles that of the Otter—its ſnout is long—the eyes ſmall—the ears ſhort, round, hairy on the outſide and ſmooth within—its teeth very long; the under ones ſtand out of their mouths about one inch, the upper teeth about one fourth of an inch; all are broad, ſtrong and ſharp; the under teeth before, are formed like a carpenter's gouge, and ſeem peculiarly formed to fall trees, &c—their fore legs are ſhorter than their hind ones—their toes in the fore feet are ſeparate, each toe furniſhed with a nail—its hind feet are furniſhed with membranes, which join their toes much like unto the feet of water fowl, thus prepared it can ſwim with as much eaſe as any other aquatic animal. The tail in ſome meaſure reſembles that of a fiſh, and ſeems to have no relation to any other part of the body, except the hind feet, all the other parts being ſimilar to other land animals. The tail is about twelve inches in length, and about four inches broad in the middle, the root and its extremity being much narrower; 'tis about two inches thick near the body, where it is almoſt round, but gradually thinner and flatter towards the end, 'tis covered over with ſcales like unto thoſe of fiſh. The colour of the Beaver differs according to the different climates where they are found. In the northern parts they are almoſt black—in the more temperate climate, brown. Their colour grows lighter as they approach towards the ſouth.

Their

Their fur is of two sorts, all over the body, except the feet—the longest is about one inch and of no value, the other part is a very thick and fine down, almost as soft as silk; this sort is much used in the hatter's business,&c. The Castor is found in this animal, and is of peculiar use in certain disorders, and of no small profit to the hunter.

The Buffalo is found in the greatest perfection and plenty in this quarter, and of great consequence to the Scanyawtauragahrooote Indians; it is much larger than a common Ox—has short black horns, with a large beard under its chin; his head is so full of hair that it falls over its eyes, which gives a disagreeable appearance. This animal is distinguished from others by a large bunch on its back, beginning at the haunches, increasing gradually to the shoulders and neck. The whole body is covered with long hair of a dun or mouse colour—its head is larger than a Bull's, with a very short neck—the breast is broad—the body decreaseth towards its rump.—The Buffalo's flesh is excellent food—its hide very useful—its hair much used in manufacturing many articles.

Cat of the Mountain, or Wild Cat, in shape much resembles our common house Cat, but much larger. Their whole skin is beautified with black spots—the hair which covers the body, in general, is of a reddish cast. This animal is very fierce, and will engage animals of superior

ſuperior bulk, and by its dexterity in uſing its claws will conquer animals of ſuperior ſtrength and agility.

Deer. This animal is well known in this country. They are of a deep fallow or pale colour—light on the foot, and excellent food, and are in great plenty in the uncultivated parts of America.

Dogs among the Indians are numerous, and of great uſe and much profit as well in hunting animals of the wilderneſs, as in queſt of water fowl and other feathered game. They are early taught to follow and aſſiſt the hunter whenever neceſſary. 'Tis rare to meet an Indian in the woods without his Dog (unleſs when on ſome warlike enterprize) who is treated by his maſter with familiarity, and at all times with his benefactor ſhares in what the wigwam affords while at eaſe, crouching at his maſter's feet, and in hunting does not looſe his ſhare of the game.

Nothing can exceed the attachment and fidelity of the Dog to his owner on all occaſions by night as well as by day.

The Indian Dogs appear to be of one ſpecies, in thoſe, the qualities of the Spaniel, the Grey-Hound, the Maſtiff, the Bull-Dog, the Fox-Hunter, and the Blood-Hound,

Hound, ſo much prized in European nations, ſeem to unite in forming one complete Indian Dog, whoſe head as well as the other parts of his body as nearly reſembles that of a Wolfe as any animal whatever.

Many anecdotes have been related of the ſagacity and fidelity of a Dog to his maſter; among a variety, I ſhall ſelect one only.

"In one of the weſtern forts within the limits of the United States, an American officer, accompanied by his truſty Dog only, left the fort in queſt of ſome ſmall game, having travelled ſome way into the woods was met by two Indians, who knocked the officer down and ſcalped him; the Dog was not noticed by the Indians, who, after the enemy had left his maſter, licked the wound, and tarried by the body for ſome time, often repeating his friendly aid, at length diſcovering ſome motion in the mangled body, the Dog (as though he knew that ſome further aſſiſtance was neceſſary to compleat a cure) ran to the fort; ſome officers at that time walking at a ſmall diſtance from the parade, the Dog run up to them fawning round them, and running from them towards the place where lay his maſter's almoſt lifeleſs body. The officers at firſt but little noticed him, but upon the Dog's repeating the ſame, they followed the friendly animal, who led them to the wounded man. The offi-

cers

cers carried the body to the fort, where, by proper application the maimed officer ſoon recovered his wonted health, and afterwards became an ornament to the American heroes."

The Fox, Hare, Marten, Mole, Mink, Muſkquaſh, or Water-Rat, Mouſe, Rabbit, Squirrel, Skunk, Weaſel and Woodchuck are ſo well known in almoſt every part of the United States, that a particular deſcription in this book muſt be needleſs; I therefore ſhall paſs them over and proceed in the propoſed order to deſcribe ſuch as are commonly found in the Indian country, and are ſtrangers to this part of America.

The Hedgehog and Porcupine ſo nearly reſemble each other that in deſcribing one the reader may form an idea of the other, although by ſome conſidered as two diſtinct animals. It is about the bulk of a ſmall Dog, but of ſhorter legs; its body is covered with hair of a dark brown, and armed with quills on almoſt every part of the body; thoſe on its back are moſt ſubſtantial. Thoſe quills are this animal's defenſive and offenſive weapons, which at pleaſure he diſcharges at his enemy. Whenever they enter the fleſh in any degree, they will ſink into it, and are not to be extracted but by inciſion. The Indians make uſe of theſe quills in boring their ears and noſes to inſert their pendants,

and

and alſo as ornaments to their ſtockings, mogaſons, hair, &c; their fleſh is eſteemed by the Indians.

The Mooſe by ſome is ſaid to be of the Deer kind, but on a cloſe examination 'tis found to be an animal of a diſtinct ſpecies from the Deer, both in its bulk and particular formation; the Deer being gant and of a ſlender body, long leged and light on the foot—its horns long, ſlender, round and branching. The Mooſe is in body nearly of the bulk of a well fed horſe, its legs ſhorter and more ſtockey—its horns near the baſe are nearly round and large, as they expand, more flat and leſs branching. This animal ſheds his horns annually—its hair is of a light grey, with a ſmall mixture of blackiſh red—the tail very ſhort—its fleſh is good food, nourſhing and eaſy of digeſtion; the upper lip when properly cook'd is much eſteemed—its hide is very proper for leather, being thick, ſtrong, ſoft and pliable. The Mooſe never appears when in motion, but on a trot. This animal is rarely to be met with on or near the Scanyawtauragahrooote Iſland, its haunts being much further north—its food through the winter is the buds and moſs of trees.

The Otter is an amphibious animal, and much reſembles the Beaver in its head and fore parts of the body—its teeth are ſhaped more like a Fox or Wolf.

The

The Otter's hair is much longer than that of the Beaver, and of a greyiſh caſt. This animal is to be met with in almoſt all parts of uncultivated America, is miſchievous, and if cloſely purſued will attack men as well as dogs—in the ſummer ſeaſon it feeds on fiſh, during the winter 'tis content with the bark of trees, &c.—its fleſh is of a fiſhy taſte and ſmell, and is not eaten but in caſes of neceſſity.

Raccoon. This animal is ſomething ſmaller than a Beaver—its legs ſhorter—its head is much like a Fox—its ears ſhorter, more round and naked—its hair is thick, long and ſoft, intermixed with a ſort of fur, which is of great uſe to the hatter—on its face a broad ſtripe of white runs acroſs it which includes the eyes, which are large—the teeth are ſimilar to a Dog's in ſhape and number—the tail is long and round, with annular ſtripes on it—the feet have five long ſlender toes, each armed with a ſharp claw by which they with eaſe climb trees into the extremity of the boughs—it uſes its fore feet like the Squirrel to feed itſelf—its fleſh in autumn, after being fattened on nuts, &c. eats very good, and is much valued by the hunters in that ſeaſon.

Tiger. This is an animal much ſhunned by the Indians, as they are ravenous and of no conſequence when caught by the hunter; they are much in form like the Wolfe, armed with claws, long and very ſharp;

ſharp; their hair is of a darkiſh fallow, and entirely free from ſpots—they ſecreet themſelves under the cover of ſome thick buſhes, and on the near approach of ſome animal or hunter, ſuddenly leaps from his retreat, ſeizes its prey, which falls a ſacrifice; for from the Tiger's claws there is no eſcape; thoſe animals are but rarely met with, which the Indians eſteem as one of the greateſt favours.

Wolf. This animal by ſome is called the wild Dog, and much reſembles him in its form; they are however much longer bodied and longer leged—their colour in general, is that of a dun or dark brown—ſome few are grey; whether this is owing to their great age, or is their natural hue, I am at a loſs to determine. The Wolf is a great night walker, and often thins the new ſettler's ſtock, as well the yearling cattle as ſheep and lambs in the interior parts of this country. Wolves often herd together in the night, which is generally known in the vicinity of their reſort, by the hideous yellings the Wolves are careful rarely to omit.

Of their BIRDS.

BLACK-BIRD, *Blue-Jay, *Crane, *Crow, *Cuckoo, *Duck, *Eagle, *Fiſh-Hawk, *Gooſe, *Hawk, Humming.

Thoſe marked thus * are ſo common in this country, that a particular deſcription of them in this work would be but to remind

Humming-Bird, *King-Bird, *Lark, *Loon, *Martin, *Night-Hawk, *Owl, *Parrot, *Partridge, *Pellican, *Pigeon, *Quail, *Raven, *Robin, *Snipe, *Stork, *Swallow, *Teal, *Thruſh, *Turkey, Wacon-Bird, *Water-hen, Whetſaw, *Whippoorwill, *Woodpecker & *Wren are to be met with in all parts of this country during the ſummer months.

Black-Bird. There are three ſorts of birds in America (that naturaliſts) diſtinguiſh under this name, viz. the Crow Black-Bird, which is of the largeſt ſize, and builds its neſt on high trees, inacceſſable to boys in queſt of bird's eggs; of this kind there are a great plenty; in autumn they are ſeen in large flocks, and greatly infeſt cornfields, and do much damage by robbing the induſtrious farmer of the fruit of his ſummer's toil, unleſs prevented by timely precautions; however, their rapacity is but of ſhort continuance, for when froſt nips hard they are ſeen no more for that ſeaſon; as they are birds of paſſage, they retire to ſome unfrequented and more favourable climate.

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remind almoſt every reader of what he is already fully acquainted with; I would juſt obſerve that they are found in the greateſt perfection in the Indian country. The Gooſe and Turkey are not domeſticated by the natives of the land, but in a wild ſtate and in great plenty.

mate. The ſecond ſort are of a ſmaller ſize than the former, and are diſtinguiſhed from them by the name of the Red-Wing Black-Bird, having the whole of its body covered with black feathers, except on the lower edge of its wings, which is of a bright ſcarlet—this ſort build their neſt on low buſhes, on or near ſwampy ground, their eggs are comeattible by boys, which accounts for their ſcarcity when compared with the Crow Black-Bird. They are not (either ſort) prized for their ſongs. The third and laſt ſort are much ſmaller than either of the former, and are of a jet black, except a ſmall part of white on its head and back—this ſort build their neſts on the ground, and uſe a few warbling notes. The female is of a brown colour and is not a ſinger.

The Humming bird is peculiar to America, and is not known in any other part of the globe; 'tis the ſmalleſt of the feathered airy inhabitants—its legs are proportionally ſmall to its body, and are not biger than two ſmall needles—its plumage exceeds deſcription—it has a ſmall tuft on its head of a ſhining black—its breaſt is red—the belly white—the back, wings and tail a pale green—ſmall ſpecks of a gold caſt are ſcattered over the whole body—an almoſt imperceptible down ſoftens the colours, and produces the moſt pleaſing

ſhades—

shades—with its bill, which is proportionably small to its body, it extracts moisture from flowers, which is its nourishment; over which it hovers like a Bee, without lighting, constantly moving its wings with such velocity, that the motion is imperceptible; this quick motion causeth a humming noise, from whence it receives its name.

The Wacon-Bird is nearly the size of the swallow, of a brown colour, shaded about the neck with a bright green; the wings are of a darker brown than the body—its tail is composed of four or five feathers beautifully shaded with green and purple, and is three times as long as its body, it carries this length of plumage in the same manner as the Peacock does, but does not raise it into an erect position—the name of this bird signifies the bird of the great spirit, and is held in great veneration by the Indians, and treated by them as a bird of superior rank to any of the feathered race.

The Whetsaw is of the Cuckoo kind, is a solitary bird, and rarely to be met with in the summer months—'tis heard in the groves; its noise sounds like the whetting of a saw, from whence it receives its name.

Of their FISH.

THERE is as great a variety of fish in the rivers and lakes within the territory of the Scanyawtauragah-

rooote

rooote Indians as are to be caught in any other interior part of America: thoſe that are accounted of the greateſt value, are the Sturgeon, Pout or Cat-Fiſh, Pike, Carp and Club: theſe are (in their ſeaſon) caught in great plenty and are of ſuperior excellence.

Of SERPENTS.

RATTLE-SNAKE, long Black-Snake, Adder, Striped-Snake, Water-Snake, Hiſſing-Snake, Turkey-Snake, Green-Snake, Speckled-Snake, and Ring-Snake are to be met with in almoſt all the Indian territories.

As all the above mentioned ſnakes are to be found in many parts of the United States, except the Rattle-Snake and Turkey-Snake, I ſhall not attempt a particular deſcription of any except thoſe two.

Rattle-Snake. This ſerpent is of all the ſerpentile ſpecies moſt to be feared; its bite (if not prevented by ſome early and proper application) proves fatal—at its full growth 'tis about five feet in length, it meaſures round its body about eight inches, from its centre it gradually decreaſeth both towards its head and tail—the neck is ſmall, the head broad and depreſſed—they are of a brown colour—the eye appears of a bright red and very piercing—the upper part of its body of a brown, mixed with a ruddy yellow, and chequer'd with

many

many regular lines of a deep black, gradually to a gold colour—the belly is of a pale blue, which grows fuller as it approacheth its sides. This snake gives the traveller notice of his danger by shaking the rattles at its tail; the number denotes its age as one is added every year of its life.

The Turkey-Snake is about six feet in length, proportionally large in its body, and of a dusky colour—this snake takes its name from its preying upon the Wild-Turkey principally. The method of its taking the Turkey is in the manner following.

The snake on finding a tree on which the Turkeys are wont to roost at night, ascends it, to its lowest branches entwines its tail round a branch with its head downwards, draws its body into a small compass, not unlike the form of a Wasp's nest. Whenever the Turkey approaches its wonted place of rest, the Snake suspended as above related, with a hissing noise draws a Turkey directly under its enemy, who, as by a charm seizes its deluded prey, entwines its body round the Turkey's neck, robs it of life, then with its tongue licks every part of the bird, which leaves a certain gluey substance that serves to lubricate the body so that the snake swallows the bird with more ease; thus prepared the serpent takes it by the head and gradually sucks in the body with its feathers, &c.

Insects,

Insects, Lizards, &c. are of the same kind and qualities as in this country.

TREES as well those of high land as low, are there found in as great plenty in that country as in this part of America, and as great a variety, but in general of a larger growth.

The soil appears more rich in the Indian country than in any part of the United States, at least in such parts as I have travelled, the height and bulk of the trees clearly evinces this.

Roots, plants and flowers appear of the same form and quality as in New-England, but of a spontaneous growth.

Indian corn, or maize, Beans and squashes are the only food cultivated by the Scanyawtauragahrooote Indians.

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